Teachings

of

The Holy Qur'an

Selected subjects and themes
In Qur'an's own words

Waheed Ahmad

Based on the English translation of the Holy Qur'an by
Maulawi Sher Ali

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3. Revelation and Scriptures 4. Prophets and Messengers 5. The Peoples
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11. Evils censured by Islam 12. Miscellaneous subjects 13. End Notes

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Dedication

This work is dedicated
to the memory of my father,
Pir Salahuddin,
who instilled in us
the love of God's Holy Book
and always encouraged us
to render service to it.

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The message of the Holy Qur'an

This is a message manifestly delivered for the benefit of mankind
that they may be warned thereby,
and that they may know that He is the only One God,
and that those possessed of understanding may ponder.

(Al-Qur'an 14:53)

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INTRODUCTION

The Holy Qur'an is the Scriptures of Islam. In this respect it is sacred for the Muslims just as Scriptures of other religions are sacred for their own followers. However, there are some very important differences between the Holy Qur'an and other Holy Books of the world. Unlike the Bible—which often describes the incidents and words of the ancient prophets by third parties—the Holy Qur'an is a collection of the actual verbal revelations received by the Prophet Muhammad (peace be upon him[2]). The Muslims believe—and the Holy Qur'an asserts as well—that it is of Divine origin. It is believed to be the literal Word of God communicated to the Prophet Muhammad[pbuh] through the process of revelation by the Angel Gabriel. The Qur'anic text does not include any commentary, remarks, explanations or comments by anyone else. Even the spoken words of the Prophet Muhammad[pbuh], as exhortations and admonitions to the people, are not included in the Qur'anic text. These have been compiled separately by the ancient Muslims as *Traditions of the Prophet.*

The Holy Qur'an sets out the Islamic Law and general moral and spiritual guidance for the Muslims in their day-to-day life. The word Al-Qur'an in Arabic means "The Recitation". The Holy Qur'an also refers to itself by several other names within its text that can be translated as: The Book, The Guide, The Wisdom, The Reminder, The Discrimination, and The Word of God.

The process of Qur'anic revelation commenced in 610 CE when the Prophet Muhammad[pbuh] was about forty yeas old and continued over a period of some twenty-two years, until just before his death in 632 CE. Initially, these revelations were preserved through memorisation but very soon they were put down in writing during the life of the Prophet Muhammad[pbuh]. Many Companions of the Prophet acted as scribes, about fifteen of whom are mentioned by name in the Traditions. Early writings of the Holy Qur'an were carried out on all the mediums that existed at the time and included wood, leather, parchment and even bones. During the period of the First Successor, Abu Bakr, a systematic collection and writing of the Holy Qur'an as a single manuscript was initiated which reached its completion during the period of the Third Successor, Uthman ibn Affan. Around 653 CE, some twenty-one years after the death of the Prophet Muhammad[pbuh], standardised copies of the Holy Qur'an were circulated throughout the Islamic lands.

The Holy Qur'an is considered to be the finest example of Arabic literature. Not only has it had a phenomenal impact on the development of Arab culture, but it has also a great deal to do with the preservation of Arabic as a living language. While the Holy Qur'an is not written in the style of conventional poetry, its form, very frequently, is definitely "poetic". It is clearly intended for recitation and its text, even when it is prose, lends itself to very melodious recital. The basic unit of the Qur'anic text is a verse and several verses make up the *Surah* or Chapter of which there are 114 in all. Most verses are defined by phonetic endings rather than conventional punctuations.

The Chapters of the Holy Qur'an are arranged neither chronologically nor according to subject matter. They follow a uniquely Qur'anic style, prompted by Divine guidance, in which people are called unto God and admonished to follow the path of virtue and to shun evil. The Qur'anic text is not patterned after the style of a dissertation but designed to speak to the soul while enlightening the mind. The Holy Qur'an constantly makes certain arguments and, in support of these arguments, it states a variety of facts that could be scientific, historical, of civic nature, or plain common sense. The arguments mostly concern the oneness of God, His infinite Attributes, the purpose of creation, the impermanence of worldly life, the permanence of the Hereafter, the need to follow God's dictates, the purpose of man's life, and the need to carry out good deeds and refrain from evil ones. Since these arguments are repeated throughout the Qur'anic text, the various facts, wisdoms, exhortations, and admonitions that support these arguments are also spread out among the many Chapters of the Holy Qur'an.

The Chapters of the Holy Qur'an vary in length from a few verses to nearly three hundred in one case. While most of the shorter Chapters are devoted to single themes, some of the larger Chapters deal with a variety of subjects. The Chapters are also labelled as Meccan or Medinite, depending upon whether they were revealed before or after *Hijra*[3]—when the Prophet Muhammad[pbuh] migrated from Mecca to Medina in 622 CE. The early Meccan Chapters are generally given to the realm of the unseen while the later Medinite Chapters tend to deal more with social issues and regulations.

The central theme of the Holy Qur'an is very clearly to introduce the Person of God to mankind with all His Grandeur, Power, Majesty and Glory. The name of God and the mention of His attributes are so frequent in the Holy Qur'an that, on an average, nearly every verse is devoted to this theme. Even a casual reading of the Holy Qur'an leaves a clear impression upon the mind of the reader that this Holy Book is dedicated to the expounding of the knowledge of God. The relationship between man and God is clearly that of slave and Master. However, it is very refreshing to see such words as "love", "friend", "refuge", and "near" mentioned in this context.

The diction of the Holy Qur'an is most unusual and totally unlike other Scriptures of the world. The Holy Qur'an is an epitome of brevity of words and enormity of meanings. It frequently omits in writing what can be clearly understood by the reader because of the context. It takes a little while to get used to this particular style of writing. To make matters easy for the reader, most translators place some explanatory text, in italics or parentheses, indicating that it is not part of the original Arabic and has been used only to clarify the meaning.

While the Holy Qur'an is clearly revealed to the Prophet Muhammad[pbuh], he is not always the one who is addressed in the various admonitions and exhortations by God. In a style that is also characteristic of the Qur'anic language, the addressee and the pronouns constantly shift. It is very common for God's admonition to the people to begin with the more direct "O ye…," and then gradually shift over to the less personal third person "they…". Being verbal revelations, the Qur'anic text in Arabic is completely devoid of quotation marks. All English translations, however, have appropriately placed quotation marks to indicate what is being said.

A very important aspect of the Qur'anic text is its constant exhortation to the reader to ponder and reflect upon God's creation which is supposed to show the Face of God. While many religious texts of the world shroud the process of creation in mystery and ambiguous language, the Holy Qur'an challenges the reader to study the creation and find any flaw in the handiwork of God. It was this constant challenge to study nature that provided the much needed impetus to the early Muslim scholars to explore and excel in the various fields of scientific endeavour. Thus, while medieval Christianity was having a difficult time reconciling new scientific discoveries with the Bible, medieval Muslims were in fact expanding the frontiers of science *based* on Qur'anic teachings.

Until 610 CE, when the Prophet Muhammad[pbuh] commenced his mission, the land of Arabia had barely participated in the fast-paced caravan of history. The nearby land of Egypt had seen the rise and fall of the Pharaohs and the Hyksos dynasties; the ancient land of Mesopotamia saw the appearance of the mighty kingdoms of Assyria and Babylon; the land of Israel witnessed a united kingdom under David and Solomon and then its break up into the northern kingdom of Israel and the southern kingdom of Judea. Across the Mediterranean ocean, The Hellenistic civilisation of Greece and then the empire of Rome ushered in a period of great intellectual activity, political sophistication and a system of well organised states. After the fall of Rome, the base of the Roman empire moved to Constantinople under the Christian king, Constantine I, where the Byzantine culture and civilisation flourished for nearly a thousand years. The beginning of the third century CE saw the establishment of the Sassanid Empire of Iran that extended well into modern day Afghanistan, Syria, southern Turkey, and the Caucasus region.

Surprisingly, throughout these great upheavals in the neighbouring countries, much of the land of Arabia lay stagnant and dormant. Any empire-building activity that took place in the Arabian Peninsula was either limited to the region of Yemen in the south (by the 'Ad, the Thamud, the Minaeans, and the Sabaeans), or well north of modern day Arabia near Jordan (by the Nabateans). Most of the land of modern day Arabia remained inhabited by desert-dwelling Bedouin tribes with a long history of mutual hostility, feuds and warfare. While the Arabs took great pride in their bravery, hospitality, generosity, and love of Arabic poetry, they were also seeped in many social evils such as drinking, gambling, womanising, practice of slavery and—most heinous of all—the burying alive of baby girls for fear of poverty. Although a small number of Jews and Christians dwelled in Arabia, by and large the populace was given to a primitive animistic religion in which idols and other objects were worshipped and prayed to.

Up to this moment in history, the Arabs had neither contributed significantly to the world at large, nor learned much from it themselves. In little over two decades, however, all this changed. The Arabs practically burst onto the face of history with the suddenness of a volcanic eruption. They became united as a nation for the first time in history and ushered in a civilisation that lasted until the dawn of renaissance

in Europe. It gave the world new institutions of learning and very significant advances in the fields of philosophy, mathematics, astronomy, medicine and physical sciences. The Arabs adopted a new religion that was reminiscent of the teachings of Abraham, Moses and Jesus. As well, the core values of the new converts now included piety, righteousness, justice, honesty, and recognition of the rights of the weak in their society such as slaves, orphans and widows. Two factors played an important role in bringing about this almost miraculous change in the attitudes of the Arabs and all those who came under their sway:

- The character and personality of the Prophet Muhammad[pbuh], and
- The teachings of the Holy Qur'an

Since the beginning of Islam, scholars have debated as to which factor was the more influential in shaping the lives of Muslim people and the destinies of Islamic nations. In reality, they are both manifestations of the same underlying Divine objective of raising a prophet and bringing people closer to God. While the character and personality of the Prophet Muhammad[pbuh] were obviously shaped by the Qur'anic teachings, he is clearly the ideal—the archetype—that springs to mind when perusing these teachings today. As we move away from the time of the Prophet Muhammad[pbuh], his own character and personality become more and more of a distant memory—albeit a very exemplary and inspiring one—and we increasingly seek guidance from the Qur'anic teachings that he left behind as a lasting means to reach God.

While the Holy Qur'an is one of the world's Holy Books, it is the only ancient religious text that has escaped any attempt at alteration by the hand of man. Thus, all copies of the Holy Qur'an in the world carry the same Arabic text that has been extant over the past fourteen centuries. This indeed is an unusual thing since Islam, like most other religions, is encumbered with numerous sects which differ with each other on many important issues and would like to interpret the Holy Qur'an differently. As well, despite extensive efforts by Orientalists and Western scholars of Islam, no variant text of the Holy Qur'an has ever been brought to light.

Despite its historical integrity—or perhaps because of it—the text of the Holy Qur'an is not an easy thing to read and understand, particularly for one who is not familiar with its Arabic diction, style, history and contents. It is not patterned along the story-telling or narrative style of the Old and the New Testaments with which most people in the West are familiar. The Scottish writer and historian, Thomas Carlyle (1795-1881), says this about the Holy Qur'an in his book: *Hero and Hero Worship*: "I must say, it is as toilsome reading as I ever undertook … In short nothing but a sense of duty could carry any European through the Koran." One important reason for Carlyle's impression, as he admits himself in his book, was that he was reading an English translation of the Holy Qur'an and one that was not rendered all that well. Nevertheless, anyone reaching for the Holy Qur'an to read an historical narrative of the Prophet's message or a textbook-style organisation of Islamic principles, may be disappointed. However, if the seeker intends to learn about the basis of Islamic Law, and how the original Divine revelations read like, and how the spiritual seeds of the world's major religions were actually vouchsafed to man, then he could not find a better and uncorrupted source than the Holy Qur'an.

Revelation and inspiration is the process through which God communicates with His chosen Messengers of whom there is a large number evidenced by the history of all major faiths of the world. The main difference between the text of the Holy Qur'an and that of other Holy Scriptures of the world is that the former contains only the exact words that were revealed while the latter are written as *accounts* of those revelations, usually intermixed with comments and historical perspectives.

While the Holy Qur'an makes for one of the most inspiring religious texts to be found anywhere, it does make the task of learning about its teachings somewhat tedious to a newcomer. A Christian priest once confided to me that, in search of the Qur'anic concept of Heaven and Hell, he was daunted by the undertaking of having to look up several hundred references scattered throughout the Book. Over the years, several scholars have realised this need and have addressed the issue by collecting various verses of the Holy Qur'an that deal specifically with given subjects. A number of such *topical* books are now available in the market. Some of these works simply list the references and some actually quote the relevant verses. The selection of the subjects is of course at the discretion of the compiler. A few of the early topical books include: *Jawahir-al Qur'an* (by Imam Ghazzali); *Fatahur-Rahman*; *Miftah Kanooz-al Qur'an*; *Tabweebal-Qur'an*; *Iqtibas-al Anwar*; *Al-Jawahir-al Samadia*; *Daleel-al Hayran fil Kashf*;

Sabeekat-al Abraiz; *Najoom-al Furqan*; *Miftah-al Qur'an*; *Aina Qur'an*; *Tanqeedul Qur'an*; and *Tafseel-al Bayan fi Maqasid-al Qur'an*. Many of the above compilations are directed towards selected themes while some are more exhaustive and cover many subjects.

The present compilation is a similar effort that strives to make the Holy Qur'an more understandable by an average person. The selection of topics and verses is designed to give a broad overview of what the Qur'anic teachings are comprised of. Under any given topic, selected verses are arranged in ascending Chapter numbers and verse numbers. All selections include the Chapter and verse references. At present, two systems are in vogue for citing Qur'anic references: one is based on the entire set of verses of each Chapter (including the invocation[4] at the beginning of the Chapter), while the other excludes the invocations except for the first Chapter. Since the first system includes *all* verses of the Holy Qur'an, it is the one preferred and followed in this book. The references given in this book can easily be converted to the other system by simply reducing the verse number by one[5]. It should be noted that only the relevant portion of the verse is quoted under a given subject heading. If some part of the verse is not directly related to the subject matter, it is not quoted and this is indicated by … either at the beginning or end of the quoted text.

Teachings of the Holy Qur'an is simply an attempt at arranging the Qur'anic verses under various subject headings. No attempt has been made here to retranslate the Holy Qur'an into English language. For the purpose of presenting the English text, an existing translation of the Holy Qur'an has been used that was prepared by Maulawi Sher Ali and was first published in Holland in 1955[6]. More recently, in 1997, some minor changes have been suggested to this original translation of Maulawi Sher Ali by Hadhrat Mirza Tahir Ahmad, the Fourth Successor of Hadhrat Mirza Ghulam Ahmad—the Promised Messiah[as]. All such recommended changes have been incorporated in the present compilation. The edition of the translation used for the present compilation is the one published by Islam International Publications Limited in 2004.

It should be noted that the duty of a translator of the Holy Qur'an is not only to render the Arabic text faithfully into the other language, but also to clarify the meaning of the verses as much as possible. Being Divine Revelations, Qur'anic verses are structured quite differently from ordinary human compositions. Frequently, the speaker is not explicitly identified in a conversation but the reader can easily deduce it from the context. Maulawi Sher Ali's rendering has minimised explanatory text, that is given in italics, while maintaining maximum fidelity to the original Arabic.

The arrangement of the present book is designed to include most of the important subjects that the Holy Qur'an deals with. For the sake of convenience, these subjects are arranged in sections that form a common theme. Thus, the book begins with Section 1 on the **Realm of the Unseen** that covers such topics as God, the Angels, the Satan, the Jinn, and the Hereafter. These subjects require an element of faith on the part of the believer because of their obvious intangibility.

At this stage it would be useful to point out that the word "Allah"—meaning God in the Arabic language—has been retained in the English translation. However, the reader should note that "Allah" is simply the Arabic word for God and definitely not a new tribal deity introduced by Islam. In fact the word "Allah" existed in the Arabic language long before the advent of Islam. Arabic speaking Jews and Christians also use this word for God and the Arabic versions of the Old and the New Testaments are also translated accordingly. The Holy Qur'an frequently uses the word "Allah" as a general name for God when referring to the God of Noah, the God of Abraham, the God of the Israelites, the God of Jesus, and the God of other peoples.

The Holy Qur'an lays great emphasis on the Hereafter and constantly compares the temporary pleasantries of this world to the lasting rewards of the world to come. There are several aspects of the concept of the Hereafter in Islam and these are dealt with as sub-headings that include: the Hour, Signs of the Day, the Day of Destruction, the Day of Resurrection, the Day of Judgment, concept of Intercession, the rewards of Heaven and the punishments of Hell.

Section 2 covers topics that are related to **Creation**. These include the creation of the heavenly bodies, the creation of things on earth, signs to be observed in God's creation, the creation of man, and man as God's vicegerent on earth. Non-Muslim readers will notice several parallels with the Bible as well as several notable differences with the Biblical story of creation. Creation in Islamic theology is not a spontaneous result of God's command of "Be!", but the result of a proper process of development and

evolution that begins with the command of "Be!" and reaches fulfilment through the application of the various laws of nature. This applies not only to the creation of the heavenly bodies that took billions of years to reach the present state, but also to the creation of life on earth that also took hundreds of millions of years to result in the appearance of man.

Section 3 deals with **Revelation and Scriptures**. This includes Qur'anic teachings with respect to earlier revealed books and also about the Holy Qur'an itself. The Holy Qur'an explicitly accepts the validity of the Abrahamic Scriptures, the Torah of Moses, the Psalms of David, the Gospel of Jesus Christ—and by analogy—of other bona fide Scriptures of the world. Three brief sub-sections enumerate the various wisdoms, prophecies, and prayers mentioned in the Holy Qur'an.

Section 4 deals with **Prophets and Messengers** and essentially includes the Qur'anic accounts of some notable Prophets mentioned therein. Except for a few Prophets whose accounts are given in some detail, much of the purpose of these accounts is to make the point that Prophets have generally been rejected by their people and that all of them taught about the oneness of God and tried to bring people closer to Him. Again, the non-Muslim readers will find many similarities as well as some important differences with corresponding accounts in the Hebrew Bible and the Gospels.

The Holy Qur'an is the only religious text in the world that readily accepts the authenticity of the original Scriptures of other faiths and the legitimacy of all the prophets sent to mankind. The Holy Qur'an accepts that the phenomenon of revelation—of God's communication with man—and the coming of prophets as God's emissaries and Messengers is of universal nature and thus open to all communities of the world. Some twenty-six prophets are mentioned by name in the Holy Qur'an. Except for a few purely Arab prophets, most Qur'anic prophets correspond to the Hebrew and Christian traditions.

Section 5 deals with the various kinds of **Peoples**, including the believers, the righteous followers of other faiths, the disbelievers, the idolaters, and the hypocrites. Also included here are two sub-sections on the Jews and the Christians as these were important communities living alongside the idolatrous Arabs at the time of the Prophet Muhammad[pbuh]. The Holy Qur'an mentions these peoples time and again and states very specific traits of these groups.

This is followed by Section 6 on **Religion and Islam**. This section includes Qur'anic statements on religion in general and on Islam in particular. It is shown here that the religion brought by the Prophet Muhammad[pbuh] is nothing but a continuation of the fundamental teachings of the earlier prophets and the culmination of the message that began with the appointment of Adam as the first prophet of mankind. The dictionary meaning of the word "Islam" means "submission" and in this sense all earlier prophets submitted to the will of God.

Section 7 on **Islamic beliefs** covers the belief structure of Islam that includes belief in God, the Angels, the Day of Judgment, the Holy Books of various religions, and the Prophets sent to various communities.

Islamic worships are covered in Section 8 and include: Remembrance of God, Prayer, Fasting, Alms giving, and Pilgrimage to the Sacred Mosque in Mecca.

Section 9 covers various **Islamic Institutions** such as: Chastity and *Hijab*, Marriage, Divorce, Inheritance, Lawful and unlawful foods, Lawful retaliation, Public Administration, and Punishments.

Every religion promotes virtues and a selection of **Virtues promoted by Islam** are included in Section 10. Some of the virtues mentioned here include: Brotherhood, Calling unto God; Charity; Chastity; Cleanliness; Keeping of Covenants, Oaths and Trusts; Feeding the poor; Forgiveness; Good Companionship; Gratefulness; Greeting; Honesty; Justice; Kindness to parents and orphans; Love of God; Loyalty to God and the Messenger; Martyrdom; Meekness and Humility; Obedience; Patience, Perseverance, Steadfastness and Fortitude; Peace; Piety, God-fearing and righteousness; Preaching and conveying of truth; Reflection, pondering and reasoning; Repentance and seeking God's forgiveness; Seeking of knowledge and wisdom; Spending in the way of God; Striving in the cause of God; Trust in God; and Weighing and Measuring correctly.

Likewise, every religion admonishes against committing vices and some **Vices censured by Islam** are included in Section 11. The selection discussed here includes: Adultery; Apostasy; Breaking of Covenants, Contracts, Oaths and Trusts; Covetousness; Disobedience; Disloyalty and Perfidy; Disorder and corruption; Drinking; Gambling; Extremism; Falsehood and Dishonesty; Going astray and leading others astray; Idolatry; Impatience; Improper entry into homes; Injustice; Interest and Usury; Misrepresentation,

Distortion and Falsification; Niggardliness; Pride, haughtiness, disdain and boasting; Suspicion and conjecture; Taunt, derision, backbiting and slander; and Ungratefulness.

The final Section 12 is dedicated to **Miscellaneous Subjects** that include: Book of Nature, Bounties of God, Destiny and Free will, Freedom of religion, Guidance, Renaissance of Islam, Salvation, Sectarian divisions, Soul, and Trials and tribulations.

Throughout the text, references are provided in the form of End Notes to explain certain terms, names or historic settings of certain events mentioned in the Holy Qur'an.

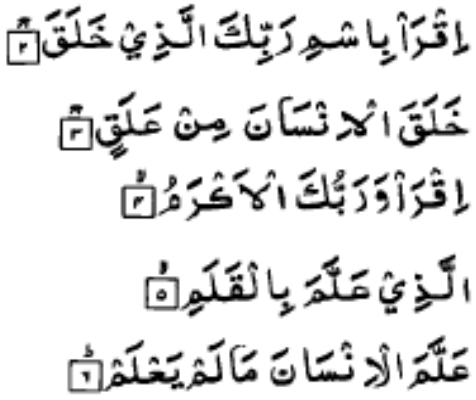
The purpose of this book is not to replace the Holy Qur'an as the primary source of Islamic knowledge for the reader but to assist him or her in the understanding of various Qur'anic subjects by putting them together for a convenient perusal. This compilation lays no claim to either the inclusion of all Qur'anic subjects or the completeness of all verses under a given subject heading. There is absolutely no alternative to a proper study of the Holy Qur'an other than reading the book itself. Nevertheless, the writer believes that this work can be of significant aid to the lay reader as well as researching scholar in appreciating the contents of the Holy Qur'an and in reducing the time necessary to find the various Qur'anic verses that deal with specific topics. The non-Muslim reader, who is not too familiar with the contents of the Holy Qur'an or how its narrative flows, should find the present compilation particularly useful in obtaining a preliminary understanding as to what the Holy Qur'an really teaches.

I would like to acknowledge utmost gratitude towards the Ahmadiyya Muslim Jama'at to allow the use of the English translation of the Holy Qur'an by Maulawi Sher Ali, as well as the alternative translation of some verses suggested by Hadhrat Mirza Tahir Ahmad, the Fourth Successor of the Promised Messiah[as]. I am also deeply indebted to several individuals who were gracious enough to read this manuscript and make important suggestions and comments for its improvement. Foremost among these reviewers are Messrs. Usman Shahid and Asif Ahmad Khan, both missionaries with the Ahmadiyya Muslim Jama'at, who spent their valuable time reading the manuscript in detail and providing their extremely useful comments and recommendations to improve it. These reviews were arranged by respected Lal Khan Malik, Amir Jama'at Ahmadiyya Canada, to whom I would like to express my thanks. I am also grateful to Mirza Afzal Khan for reviewing the text and providing much-appreciated encouragement. Finally, I would like to acknowledge the assistance provided by respected Muniruddin Shams, Additional Vakeel Al-Tasneef, for valuable comments and guidance to further improve the manuscript. Any errors, omissions or shortcomings are entirely the responsibility of the compiler.

(Pir) Waheed Ahmad
Mississauga, Canada
July 2013

THE VERY FIRST QUR'ANIC REVELATION

Year: 610 C.E.
Place: the cave of Hira, near Mecca
The Prophet's age: forty years



Recite in the name of thy Lord Who created,

Created man from an adhesive clot.

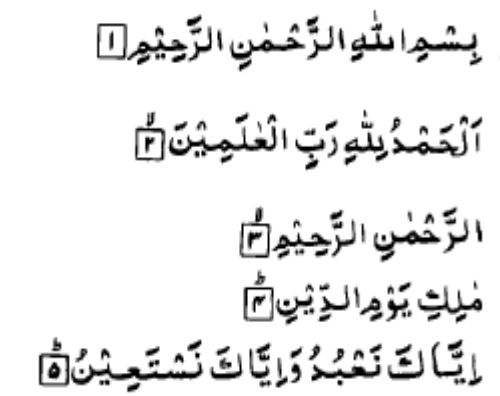
Recite! And thy Lord is the Noblest,

Who taught by the pen,

Taught man what he knew not. (96:2-6)

AL-FATIHA—THE OPENING CHAPTER OF THE HOLY QUR'AN

Revealed at Mecca



In the name of Allah, the Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds,

The Gracious, the Merciful,

Master of the Day of Judgment.

Thee alone do we worship and Thee alone do we implore for help.

Guide us in the right path—

The path of those on whom Thou hast bestowed *Thy* blessings, those who have not incurred displeasure, and those who have not gone astray. (1:1-7)

Section 1
THE SPIRITUAL REALM AND THE WORLD OF THE UNSEEN

And with Him are the keys of the unseen; none knows them but He… (6:60)

And to Allah belongs the unseen of the heavens and the earth; … (16:78)

GOD

In the name of Allah, the Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds,

The Gracious, the Merciful,

Master of the Day of Judgment. (1:1-4)

Dost thou not know that the kingdom of the heavens and the earth belongs to Allah alone? And there is no protector or helper for you beside Allah. (2:108)

To Allah belong the East and the West; so whithersoever you turn, there will be the face of Allah. Surely, Allah is Bountiful, All-Knowing.

And they say, "Allah has taken *to Himself* a son." Holy is He! Nay, everything in the heavens and the earth belongs to Him. To Him are all obedient.

He is the Originator of the heavens and the earth. When He decrees a thing, He does only say to it, "Be!" and it is[7]. (2:116-118)

And your God is One God; there is no God but He, the Gracious, the Merciful. (2:164)

And when My servants ask thee about Me, *say*: "I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way." (2:187)

Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His throne extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great. (2:256)

Allah is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining. (3:3)

Surely, nothing in the earth or in the heaven is hidden from Allah.

He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise. (3:6-7)

Allah bears witness that there is no God but He—and *also do* the angels and those possessed of knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise. (3:19)

Say, "O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast the power to do all things.

"Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure." (3:27-28)

… Say, "All bounty is in the hand of Allah. He gives it to whomsoever He pleases. And Allah is Bountiful, All-Knowing.

"He chooses for His mercy whomsoever He pleases. And Allah is Lord of exceeding bounty." (3:74-75)

… To Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned. (3:84)

And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases, and Allah is Most Forgiving, Merciful. (3:130)

… And Allah knows well what is in the minds; (3:155)

… And Allah gives life and causes death and Allah is mindful of what you do. (3:157)

And to Allah belongs the kingdom of the heavens and the earth; and Allah has power over all things. (3:190)

Allah is He beside Whom there is none worthy of worship… (4:88)

… Verily, Allah is the only One God. Far is it from His holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Guardian. (4:172)

And He is Allah, *the God*, *both* in the heavens and in the earth. He knows your secrets and also that which is apparent. And He knows what you earn. (6:4)

And He is All-Powerful over His creatures—the humankind; and He is the Wise, the All-Aware. (6:19)

And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and *in* the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is *recorded* in a clear Book.

And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do. (6:60-61)

And He it is Who created the heavens and the earth the right way; and the day when He will say, "Be!", and it is. His word is the truth, and His will be the kingdom on the day when the trumpet will be blown. *He is* the Knower of the unseen and the seen. And He is the Wise, the All-Aware. (6:74)

And they hold the Jinn to be partners with Allah, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted *far* above what they attribute *to Him*!

The Originator of the heavens and the earth! How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things?

Such is Allah, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6:101-104)

Surely, your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And *He created* the sun and the moon and the stars, *all* made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, the Lord of the Worlds. (7:55)

And to Allah *alone* belong *all* perfect attributes. So call on Him by these… (7:181)

… Help comes from Allah alone; surely, Allah is Mighty, Wise. (8:11)

Verily, your Lord is Allah Who created the heavens and the earth in six periods, then He settled Himself on the Throne; He regulates everything. There is no intercessor *with Him* save after His permission. That is Allah, your Lord, so worship Him… (10:4)

… Say, "To Allah belongs the unseen…" (10:21)

And there is no creature that moves in the earth but it is for Allah to provide it with sustenance. And He knows its lodging and its home. All *this* is *recorded* in a clear Book.

And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you *to show* which of you is best in conduct… (11:7-8)

And to Allah belong the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put your trust in Him *alone*. And thy Lord is not unmindful of what you do. (11:124)

Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.

And He it is Who spread out the earth and made therein mountains and rivers. And of the fruits He has made them in pairs, male and female. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect. (13:3-4)

Allah knows what every female bears, and what wombs diminish and what they cause to grow. And with Him everything has a *proper* measure.

He is the Knower of the unseen and the seen, the Incomparably Great, the Most High. (13:9-10)

He it is Who shows you the lightning *to inspire* fear and hope, and He raises the heavy clouds.

And the thunder glorifies Him with His praise and *likewise do* the angels for awe of Him; and He sends the thunderbolts, and smites therewith whom He wills, yet they dispute concerning Allah, while He is severe in punishing.

To Him alone is addressed true prayer… (13:13-15)

… And Allah does what He wills. (14:28)

Allah is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers *too* has He subjected to you.

And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you..

And He gave you all that you wanted of Him; and if you *try to* count the favours of Allah, you will not be able to number them. Verily, man is very unjust, very ungrateful. (14:33-35)

And verily, it is We Who give life, and We Who cause death; and it is We Who are the *sole* Inheritor. (15:24)

Tell My servants that I am surely the One Most Forgiving, the Merciful;

And *also* that My punishment is the grievous punishment. (15:50-51)

Verily, it is thy Lord Who is the Great Creator, the All-Knowing. (15:87)

And to Allah belongs the unseen of the heavens and the earth… (16:78)

Holy is He, and exalted far above that which they say.

The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving. (17:44-45)

Say, "Call Allah or call Rahman[8]; *by* whichever name you pray *to Him*, His are the most beautiful names."…

And say, "All praise belongs to Allah Who has taken unto Himself no son, and Who has no partner in *His* Kingdom, nor has He anyone to help *Him* on account of weakness." … (17:111-112)

… To Him belongs the unseen of the heavens and the earth. What a sight He has and what a hearing! There is no friend for them other than He and He does not permit anyone to have a share in His authority. (18:27)

Say, "If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help." (18:110)

He is the Lord of the heavens and the earth and of all that is between the two… (19:66)

A revelation from Him Who created the earth and the high heavens.

He is the Gracious *God Who* has settled Himself on the Throne.

To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil.

And if thou speakest aloud, *it makes no difference*, for He knows the secret *thought* and *what is yet* more hidden.

Allah—there is no God but He. His are the most beautiful names. (20:5-9)

Your God is only Allah, beside Whom there is no God. He embraces all things in His knowledge. (20:99)

Hast thou not seen that to Allah submits whosoever is in the heavens and whosever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind? But there are many who become deserving of punishment. And whomsoever Allah disgraces, none can raise him to honour. Verily, Allah does what He pleases. (22:19)

… It is Allah Who is the Truth, and that which they call on beside Him is falsehood, and because Allah is the High, the Great.

Hast thou not seen that Allah sends down water from the sky and the earth becomes green? Allah is indeed Exquisite, All-Aware.

To Him belongs all that is in the heavens and all that is in the earth. And surely Allah is Self-Sufficient, Praiseworthy.

Hast thou not seen that Allah has subjected to you whatever is in the earth, and the ships that sail through the sea by His command? And He prevents heavenly bodies from falling upon the earth except by His leave. Surely, Allah is Compassionate *and* Merciful to men.

And He it is Who gave you life, then He will cause you to die, then will He give you life *again*. Surely, man is most ungrateful. (22:63-67)

And He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

And He it is Who gives life and causes death, and in His hands is the alternation of night and day. Will you not then understand? (23:80-81)

Say, "To whom belongs the earth and whosoever is therein, if you know?"

"To Allah," they will say. Say, "Will you not then be admonished?"

Say, "Who is the Lord of the seven heavens, and the Lord of the Great Throne?"

They will say, "To Allah they belong." Say, "Will you not then live in fear?"

Say, "In Whose hand is the dominion over all things and Who protects, but against Whom there is not protection, if you know?"

They will say, "*All this belongs* to Allah." Say, "How then are you deluded?" (23:85-90)

Allah has not taken unto Himself any son, nor is there any *other* God along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be Allah above all that which they attribute *to Him*!

Knower of the unseen and of the seen! Exalted therefore is He above that which they associate *with Him*! (23:92-93)

Exalted then be Allah, the Rightful Sovereign. There is no God but He, the Lord of the Glorious Throne. (23:117)

Allah is the Light of the heavens and the earth. The similitude of His light is as a *lustrous* niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil will well-nigh glow forth even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well. (24:36)

Hast thou not seen that it is Allah Whose praises all who are in the heavens and the earth celebrate, and *so do* the birds with their wings outspread? Each one knows his own *mode of* prayer and praise. And Allah knows well what they do.

And to Allah belongs the kingdom of the heavens and the earth, and to Allah shall be the return.

Hast thou not seen that Allah drives the clouds, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky *clouds like* mountains wherein is hail, and He smites therewith whom He pleases, and turns it

away from whom He pleases. The flash of its lightning may well-nigh take away the sight.

Allah alternates the night and the day. Therein surely is a lesson for those who have eyes.

And Allah has created every animal from water. Of them are *some* that crawl upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four. Allah creates what He pleases. Surely, Allah has the power to do all that He pleases. (24:42-46)

Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds—

He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it *its* proper measure. (25:2-3)

And He it is Who has made the night a covering for you, and *Who has made* sleep for rest, and has made the day for rising up.

And He it is Who sends the winds as glad tidings before His mercy, and We send down pure water from the sky,

That We may thereby give life to a dead land, and give it for drink to Our creation—cattle and men in great numbers.

And We have explained it to them in diverse ways that they may take heed, but most men would reject everything but disbelief. (25:48-51)

He Who created the heavens and the earth and all that is between them in six periods, then He settled Himself on the Throne. The Most Gracious, enquire from Him as the One well informed.

And when it is said to them, "Submit to the Gracious *God*," they say, "And who is the Gracious *God*? Shall we submit to whatever thou biddest us?" And it increases their aversion.

Blessed is He Who made constellations in the heavens and has placed therein the sun and moon *both* luminous.

And He it is Who has made the night and the day, each following the other, for him who desires to remember, or desires to be grateful. (25:60-63)

… Is Allah better or that which they associate *with Him*?

Or, Who created the heavens and the earth, and Who sent down water for you from the sky wherewith We cause to grow beautiful orchards? You could not cause their trees to grow. Is there a God besides Allah? Nay, they are a people who deviate *from the right path*.

Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a God besides Allah? Nay, most of them know not.

Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allah? Little is it that you reflect.

Or, Who guides you in every *kind of* darkness of the land and of the sea, and Who sends the winds as glad tidings before His mercy? Is there a God besides Allah? Exalted is Allah above what they associate *with Him*.

Or, Who originates creation, *and* then repeats it and Who provides for you from the heaven and the earth? Is there a God besides Allah? Say, "Bring forward your proof if you are truthful."

Say, "None in the heavens and the earth knows the unseen save Allah; and they do not know when they will be raised up." (27:60-66)

And He is Allah; there is no God but He. To Him belongs all praise in the beginning and the Hereafter. His is the judgment and to Him shall you be brought back. (28:71)

And call not on any other God beside Allah. There is no God but He. Everything will perish except Himself. His is the judgment, and to Him will you be brought back. (28:89)

And how many an animal there is that carries not its own sustenance! Allah provides for it and for you. And He is the All-Hearing, the All-Knowing.

And if thou ask them, "Who has created the heavens and the earth and pressed into service the sun and the moon?", they will surely say, "Allah." How then are they led astray?

Allah enlarges *the means of* sustenance for such of His servants as He pleases, and straitens *them* for whom *He pleases*. Surely Allah has full knowledge of all things.

And if thou ask them, "Who sends down water from the sky and therewith gives life to the earth after its death?", they will surely say, "Allah." Say, "All praise belongs to Allah." But most of them understand not. (29:61-64)

To Allah belongs whatever is in the heavens and the earth. Verily, Allah is Self-Sufficient, Praiseworthy.

And if all the trees that are in the earth were pens, and the ocean *were ink*, with seven oceans swelling it thereafter, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise. (31:27-28)

Hast thou not seen that Allah makes the night pass into the day, and makes the day pass into the night, and he has pressed the sun and the moon into service; each pursuing its course till an appointed term, and that Allah is well aware of what you do?

That is because it is Allah alone Who is the True *God*, and whatever they call upon beside Him is falsehood, and because it is Allah alone Who is the Most High, the Incomparably Great. (31:30-31)

Verily, with Allah alone is the knowledge of the hour. And He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, Allah is All-Knowing, All-Aware. (31:35)

Allah it is Who created the heavens and the earth, and that which is between them, in six periods; then He settled on the Throne. You have no helper or intercessor beside Him. Will you not then reflect?

He will plan the *Divine* Ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.

Such is the Knower of the unseen and the seen, the Mighty, the Merciful,

Who has made perfect everything He has created… (32:5-8)

All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware.

He knows whatever goes into the earth and whatever comes forth from it, and whatever descends from heaven and whatever ascends into it; and He is Merciful, Most Forgiving. (34:2-3)

He merges the night into the day, and He merges the day into the night. And He has pressed into service the sun and the moon; each one runs *its* course to an appointed term. Such is Allah, your Lord; His is the kingdom, and those whom you call upon beside Allah own not even a whit. (35:14)

Verily, Allah knows the secrets of the heavens and of the earth. Verily, He knows full well all *that lies hidden* in the breasts. (35:39)

Surely, Allah holds the heavens and the earth lest they deviate *from their places*. And if they did deviate, none can hold them after Him. Verily, He is Forbearing, Most Forgiving. (35:42)

… But thou wilt never find any change in the way of Allah; nor wilt thou ever find any alteration in the way of Allah. (35:44)

… He is indeed the Supreme Creator, the All-Knowing.

Verily His command, when he intends a thing, is *only* that He says to it, "Be," and it begins to be.

So Holy is He, in Whose Hand is the kingdom of all things. And to Him will you *all* be brought back. (36:82-84)

Surely your God is One,

Lord of the heavens and the earth and all that is between them and the Lord of the sun's risings. (37:5-6)

Holy is thy Lord, the Lord of Honour *and Power*, far above that which they assert. (37:181)

And all praise belongs to Allah, the Lord of the worlds. (37:183)

… There is no God but Allah, the One, the Most Supreme;

The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great Forgiver. (38:66-67)

… Holy is He! He is Allah, the only One, the Dominant.

He created the heavens and the earth in accordance with the requirements of wisdom. He makes the night cover the day, and He makes the day cover the night; and He has pressed the sun and the moon into service; each pursues the course until an appointed time. Hearken, He is the Mighty, the Great Forgiver. (39:5-6)

Is not Allah sufficient for His servant? … (39:37)

… Say, "Allah is sufficient for me. In Him trust those who would trust." (39:39)

Say, "O My servants who have committed excesses against their own souls! despair not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving, Merciful. (39:54)

Allah is the Creator of all things, and He is Guardian over all things.

To Him belong the keys of the heavens and the earth… (39:63-64)

They did not pay proper respect to the Majesty of Allah as was due to it. And the earth will be entirely in His grasp on Doomsday; so will the heavens be rolled up by His right hand. Glory to Him and exalted is He above that which they associate *with Him*. (39:68)

The revelation of the Book is from Allah, the Mighty, the All-Knowing.

The Forgiver of sin and the Acceptor of repentance, Severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return. (40:3-4)

… Allah, the Lofty, the Great.

He it is Who shows you His Signs, and sends down provision for you from heaven; but none pays heed save he who turns *to God*.

Call ye then Allah, being sincere to Him in faith, though the disbelievers may be averse.

The Exalter of ranks, the Lord of the Throne. He causes the spirit to descend with His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting *Him*,

The day when they will *all* come forth; nothing concerning them will be hidden from Allah. "To whom belongs the kingdom this day?" "To Allah, the One, the Most Supreme.

"This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allah is Swift at reckoning." (40:13-18)

It is Allah Who has made the night for you that you may rest therein, and the day *to enable you* to see. Verily, Allah is the Lord of bounty for mankind, yet most men are ungrateful.

Such is Allah, your Lord, the Creator of all things. There is no God but He. How then are you turned away. (40:62-63)

Allah it is Who has made for you the earth a resting-place, and the heaven a means of dependence and into figures He fashioned you and made your shapes excellent and provided you with wholesome provisions. Such is Allah, your Lord. So blessed is Allah, the Lord of the worlds.

He is the Living *God*. There is no God but He. So pray unto Him, being sincere to Him in religion. All praise belongs to Allah, the Lord of the worlds. (40:65-66)

He it is Who gives life and causes death. And when He decrees a thing, He says to it only, "Be!", and it is. (40:69)

To Him *alone* is referred the knowledge of the Hour. And no fruits come forth from their spathes, nor does any female bear *a child*, nor does she give birth *to it*, but with His knowledge… (41:48)

Thus Allah, the Mighty, the Wise, reveals to you and has revealed to those that preceded you..

To Him belongs whatever is in the heavens and whatever is in the earth, and He is the High, the Great.

The heavens may rend asunder in their celestial heights; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth. Behold! It is surely Allah Who is the Most Forgiving, the Merciful. (42:4-6)

He is the Prime Creator of the heavens and the earth. He made pairs from among you and also pairs from among the cattle for your benefit. He multiplies you therein. There is nothing whatever like unto Him; and He is the All-Hearing, the All-Seeing.

To Him belong the keys of the heavens and the earth. He enlarges the provision for

whomsoever He pleases, and straitens. Surely, He knows all things full well. (42:12-13)

Allah is exquisitely kind to His servants. He provides for whom He pleases. And He is the Powerful, the Mighty. (42:20)

And He it is Who accepts repentance from His servants, and forgives sins. And He knows what you do. (42:26)

To Allah belongs the kingdom of the heavens and the earth. He creates what He pleases. He bestows daughters upon whom He pleases, and He bestows sons upon whom He pleases;

Or He mixes them, males and females; and he makes whom He pleases barren. Surely, He is All-Knowing, Powerful. (42:50-51)

Holy is *Allah*, the Lord of the heavens and the earth, the Lord of the Throne, *and He is free* from all that which they attribute *to Him*. (43:83)

And He it is Who is God in heaven, and God on earth; and He is the Wise, the All-Knowing.

And blessed is He to Whom belongs the kingdom of the heavens and the earth and all that is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back. (43:85-86)

… Verily, He is the All-Hearing, the All-Knowing,

The Lord of the heavens and the earth and all that is between them, if you would *only* have faith.

There is no God but He. He gives life and He causes death. He is your Lord, and the Lord of your forefathers. (44:7-9)

… Allah is the Friend of the righteous. (45:20)

All praise, then, belongs to Allah, Lord of the heavens, and Lord of the earth, the Lord of *all* the worlds.

And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise. (45:37-38)

Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, has the power to give life to the dead? Yea, verily, He has power over all things. (46:34)

Surely, it is Allah *Himself* Who is the Great Sustainer, the Powerful, the Strong. (51:59)

And that it is He Who makes *men* laugh and makes *them* weep;

And it is He Who causes death and gives life;

And that He creates the pairs, male and female,

From a sperm-drop when it is poured forth;

And that it is for Him to bring forth the second creation;

And it is He Who enriches and grants wealth to *one's* satisfaction;

And that He is the Lord of Sirius; (53:44-50)

The Lord of the two Easts and the Lord of the two Wests!

Which, then, of the favours of your Lord will you twain deny? (55:18-19)

All that is on it (earth) will pass away.

And there will remain *only* the Person of thy Lord, Master of Glory and Honour.

Which, then, of the favours of your Lord will you twain deny?

Of Him do beg all that are in the heavens and the earth. Every day He is in a different state.

Which, then, of the favours of your Lord will you twain deny? (55:27-31)

Whatever is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise.

His is the kingdom of the heavens and the earth; He gives life and He gives death; and He has power over all things.

He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

He it is Who created the heavens and the earth in six periods, then He settled himself on the Throne. He knows what enters the earth and what comes out of it, and what comes down from heaven and what goes up into it. And He is with you wheresoever you may be. And Allah sees all that you do.

His is the kingdom of the heavens and the earth; and to Allah are all affairs referred.

He causes the night to pass into the day and causes the day to pass into the night; and He knows full well all that is in the breasts. (57:2-7)

All that is in the heavens and all that is in the earth glorifies Allah; and He is the Mighty, the Wise. (59:2), (61:2)

He is Allah, there is none worthy of worship except Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

He is Allah, there is none worthy of worship except Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah above that which they associate *with Him*.

He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:23-25)

Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise. (62:2)

Whatever is in the heavens and whatever is in the earth glorifies Allah; His is the kingdom and His the praise, and He has power over all things. (64:2)

He knows whatever is in the heavens and the earth, and He knows what you conceal and what you disclose; and Allah knows full well *all* that is in the breasts. (64:5)

Allah is He Who created seven heavens, and of the earth the like thereof. The *divine* command comes down in their midst, that you may know that Allah has power over all things, and that Allah encompasses all things in *His* knowledge. (65:13)

Blessed is He in Whose hand is the kingdom, and He has power over all things.

Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.

Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious *God*. Then look again: Seest thou any flaw?

Aye, look again, and yet again, thy sight will *only* return to you frustrated and fatigued. (67:2-5)

And whether you conceal what you say or make it public, He knows full well what is in the breasts.

Does He Who has created *you* not know *it*? He is the Knower of all subtleties, the All-Aware.

He it is Who has made the earth even and smooth for you; so traverse through its sides, and eat of His provision. And unto Him will be the resurrection.

Do you feel secure from Him Who is in the heaven that He will not cause the earth to sink with you when lo! it begins to shake?

Do you feel secure from Him Who is in the heaven that He will not send against you a sandstorm? Then will you know how *terrible* was My warning. (67:14-18)

He is the Knower of the unseen, and He does not grant anyone ascendency over His domain of the unseen,

Except him whom He chooses as *His* Messenger. And in front of him and at the back of him march *angels* as sentinels,

That He may know that they have delivered the Messages of their Lord. And He encompasses *all* that is with them and He keeps count of all things. (72:27-29)

He is the Lord of the East and the West; there is no God but He; so take Him as *thy* Guardian. (73:10)

He it is Who initiates and repeats;
And He is the Most Forgiving, the Loving;
The Lord of the Throne, the Lord of honour;
A thorough Executor of what He wills. (85:14-17)

Glorify the name of thy Lord, the Most High,
Who creates and perfects,
And Who designs and guides,
And Who brings forth the pasturage,
Then turns it black, rotten rubbish. (87:2-6)

Surely it is for Us to guide;
And to Us belongs the Hereafter as well as the present world. (92:13-14)

Is not Allah the Best of judges? (95:9)

Recite in the name of thy Lord Who created,
Created man from an adhesive clot.
Recite! And thy Lord is the Noblest,
Who taught by the pen,
Taught man what he knew not. (96:2-6)

Say, "He is Allah, the One;
"Allah, the Independent and Besought of all.
"He begets not, nor is He begotten;
"And there is none like unto Him." (112:2-5)

THE ANGELS

And when thy Lord said to the angels: "I am about to appoint a vicegerent in the earth," they said: "Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness." He answered: "I know what you know not."

And He taught Adam all the names, then He put *the objects of* these *names* before the angels and said, "Tell Me the names of these, if you are right."

They said: "Holy art Thou! no knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise."

He said: "O Adam, tell them their names;" and when he had told them their names, He said: "Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?"

And *remember the time* when We said to the angels: "Submit to Adam," and they *all* submitted except Iblis. He refused and acted with arrogance; and he was of the disbelievers. (2:31-35)

… And to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of Holiness[9]… (2:88)

Say, "Whoever is an enemy to Gabriel—for he it is who has caused it to descend on thy heart by the command of Allah, which fulfils that which precedes[10] it, and is a guidance and glad tidings to the believers—

"Whoever is an enemy to Allah, and His angels, and His Messengers, and Gabriel, and Michael, then surely, Allah is an enemy to disbelievers." (2:98-99)

… And *they pursue* what was revealed to the two angels in Babylon, Harut and Marut. But these two taught no one until they had said, "We are but a trial, do not therefore disbelieve." So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allah… (2:103)

And the angels called to him (Zachariah) as he stood praying in the chamber: "Allah gives thee glad tidings of Yahya[11], who shall testify to the truth of a word from Allah—noble and chaste and a Prophet, from among the righteous." (3:40)

And *remember* when the angels said, "O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.

"O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship." (3:43-44)

When the angels said, "O Mary, Allah gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness *to God*;

"And he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous." (3:46-47)

When thou didst say to the believers, "Will it not suffice you that your Lord should help you with three thousand angels sent down *from on high*?"

Yea, if you be steadfast and righteous and they (the enemy) come upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently. (3:125-126)

And they say, "Why has not an angel been sent down to him (Muhammad)?" But if We had sent down an angel, the matter would have been settled, then they would not have been granted a respite.

And if We had appointed *as Messenger* an angel, We would have made him *appear as* a man; and *thus* We would have made confused to them what they are *themselves* confusing. (6:9-10)

And He is Supreme over His servants, and He sends guardians *to watch* over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not. (6:62)

… And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, *saying*, "Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allah falsely and *because* you turned away from His Signs with disdain." (6:94)

And We did create you *and* then We gave you shape; then said We to the angels, "Submit to Adam;" and they *all* submitted but Iblis *did not*; he would not be of those who submit. (7:12)

… It is these (the unjust people) who shall have their lot as ordained till when Our messengers shall visit them to take away their souls, they shall say, "Where is that which you used to call upon beside Allah?"… (7:38)

When you implored the assistance of your Lord, and He answered you, *saying* "I will assist you with a thousand of the angels, following one another." (8:10)

And if thou couldst see, when the angels take away the souls of those who disbelieve, smiting their faces and their backs, *saying*, "Taste ye the punishment of burning!

"That is because of that which your hands have sent on before *yourselves*, and *know* that Allah is not at all unjust to *His* servants." (8:51-52)

… Surely, Our messengers maintain a record of what you plan. (10:22)

And surely, Our messengers came to Abraham with glad tidings. They said, "*We bid you* peace." He answered, "Peace *be on you*," and was not long in bringing a roasted calf.

But when he saw their hands not reaching thereto, he took them as *unfriendly* strangers, and conceived a fear of them. They said, "Fear not, for we have been sent to the people of Lot." (11:70-71)

And when Our messengers came to Lot, he was grieved on account of them and felt helpless on their behalf and said, "This is a distressful day." (11:78)

The messengers said, "O Lot, we are the messengers of thy Lord. They shall by no means reach thee. So depart with thy family in a part of the night, and let none of you look back, but thy wife. Surely, what is going to befall them shall befall her. Verily, their appointed time is the morning. Is not the morning nigh?" (11:82)

For him (the Messenger) is a succession *of angels* before him and behind him; they guard him by the command of Allah… (13:12)

And they said, "O thou to whom this Exhortation has been sent down, thou art surely a madman.

"Why dost thou not bring angels to us, if thou art of the truthful?"

We do not send down angels but by due right, and then they are granted no respite. (15:7-9)

And *remember* when thy Lord said to the angels, "I am about to create man from dry ringing clay, from black mud wrought into shape;

"So when I have fashioned him *in perfection* and have breathed into him of My Spirit, fall ye down in submission to him."

So the angels submitted, all of them together,

Except Iblis[12]; he refused to be among those who submit. (15:29-32)

He (Abraham) said, "What *now* is your business, O ye messengers?"

They said, "We have been sent unto a guilty people

"Excepting the family of Lot. Them we shall save all,

"Except his wife. We surmise that she shall be of those who remain behind." (15:58-61)

He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, "Warn *people* that there is no God but I, so fear Me *alone*." (16:3)

And whatever is in the heavens and whatever creature is in the earth submits *humbly* to Allah, and the angels *too*, and they do not behave proudly.

They fear their Lord above them, and do what they are commanded. (16:50-51)

Say, "The Spirit of holiness[13] has brought it down from thy Lord with truth, that He may strengthen those who believe, and as a guidance and glad tidings for Muslims." (16:103)

And *remember the time* when We said to the angels, "Submit to Adam," and they *all* submitted, except Iblis. He said, "Shall I submit to one whom Thou hast created of clay?" (17:62)

And *remember the time* when We said to the angels, "Submit to Adam," and they *all* submitted, except Iblis. He was *one* of the Jinn; and he disobeyed the command of his Lord… (18:51)

And relate *the story of* Mary *as mentioned* in the Book. When she withdrew from her people to a place to the east,

And screened herself off from them, then We sent Our angel to her, and he appeared to her in the form of a perfect man.

She said, "I seek refuge with the Gracious *God* from thee if indeed thou dost fear *Him*."

He replied, "I am only a messenger of thy Lord, that I may bestow on thee a righteous son."

She said, "How can I have a son when no man has touched me, neither have I been unchaste?"

He replied, "Thus it is."… (19:17-22)

"And we (angels) do not come down save by the command of thy Lord. To Him belongs all that is before us and all that is behind us and all that is between; and thy Lord is not forgetful." (19:65)

And when We said to the angels, "Submit to Adam," and they all submitted. But Iblis *did not*. He refused. (20:117)

To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary;

They glorify *Him* night and day; *and* they flag not. (21:20-21)

Allah chooses messengers from among angels, and from among men. Surely Allah is All-Hearing, All-Seeing. (22:76)

And those who look not for a meeting with Us say, "Why are angels not sent down to us? Or why do we not see our Lord?" Surely they are too proud of themselves and have greatly exceeded the bounds.

On the day when they see the angels—there will be no good tidings on that day for the guilty… (25:22-23)

And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—

The true kingdom shall that day belong to the Gracious *God*; and it shall be a hard day for the disbelievers. (25:26-27)

And when Our messengers brought Abraham the glad tidings, they said, "We are going to destroy the people of this town; surely its people are wrongdoers." (29:32)

Say, "The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back." (32:12)

And *remember* the day, when He will gather them all together; then He will say to the angels: "Was it you that they worshipped?"

They will say, "Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the Jinn; it was in them that most of them believed." (34:41-42)

All praise belongs to Allah, the Maker of the heavens and the earth, Who employs the angels as messengers, having wings, two three, and four. He adds to *His* creation whatever he pleases; for Allah has power over all things. (35:2)

Now ask them whether thy Lord has daughters whereas they have sons.

Did We create the angels females while they were witnesses?

Now, surely it is one of their fabrications that they say,

"Allah has begotten *children*;" and they are certainly liars.

Has He chosen daughters in preference to sons?

What is the matter with you? How judge ye?

Will you not then reflect?

Or have you a clear authority?

Then produce your Book, if you are truthful. (37:150-158)

And the angels will say: "And there is not one of us but has an appointed station.

"And, verily, we are those who stand ranged in ranks.

"And we are verily those who glorify *God*." (37:165-167)

When thy Lord said to the angels, "I am about to create man from clay,

"And so when I have fashioned him *in perfection*, and have breathed into him of My Spirit, fall ye down in submission to him."

So the angels submitted, all of them together.

But Iblis *did not*. He behaved proudly, and was of those who disbelieved. (38:72-75)

And thou wilt see the angels going round the Throne, glorifying their Lord with *His* praise. And it will be judged between them with justice. And it will be said: "All praise belongs to Allah, the Lord of the worlds." (39:76)

Those who bear the Throne, and those who are around it, glorify their Lord with *His* praise, and believe in Him, and ask forgiveness for those who believe, *saying*, "Our Lord, Thou dost comprehend all things in mercy and knowledge. So forgive those who repent and follow Thy way; and protect them from the punishment of Hell.

"And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise.

"And protect them from evils; and he whom Thou dost protect from evils on that day—him hast Thou surely shown mercy. And that is the supreme triumph." (40:8-10)

As for those who say, "Our Lord is Allah," and then remain steadfast, the angels descend on them, *saying*, "Fear ye not, nor grieve; and rejoice in the Garden that you were promised.

We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for—

"An entertainment from the Most Forgiving, the Merciful." (41:31-33)

… And the angels glorify their Lord with His praise and ask forgiveness for those on the earth… (42:6)

And it is not for man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases… (42:52)

And they describe the angels, who are the servants of the Gracious *God*, as females. Did they witness their creation? … (43:20)

Do they think that We hear not their secrets and their private counsels? Yea! And Our messengers remain with them recording *everything*. (43:81)

But how *will they fare* when the angels will cause them to die, smiting their faces and their backs? (47:28)

When the two Recording[14] *angels* record *the deeds of men*, *one* sitting on the right and *the other* on the left,

He utters not a word but there is by him a guardian *angel* ready *to record it*. (50:18-19)

And the trumpet shall be blown: "This is the Day of Promise."

And every soul shall come forth *and* along with it there will be an *angel* to drive and an *angel* to bear witness. (50:21-22)

Abraham said, "Now what is your errand, O ye messengers?"

They said, "We have been sent to a sinful people,

"That we may send down upon them stones of clay,

"Marked, with thy Lord, for those guilty of excesses." (51:32-35)

And certainly, he (Muhammad) saw him[15] a second[16] time *also*,

Near the farthest Lote-tree,

Near which is the Garden of Eternal Abode.

This was when that which covers, covered the Lote-tree.

The eye deviated not, nor *did it* wander.

Surely, he saw the greatest of the Signs of his Lord. (53:14-19)

And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allah has given permission to whomsoever He wills and pleases.

Those who believe not in the Hereafter name the angels with names of females;

But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth. (53:27-29)

O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are appointed angels, stern *and* severe, who disobey not Allah in what He commands them and do as they are commanded. (66:7)

On that day will the *great* Event come to pass.

And the heaven will cleave asunder, and it will become frail that day.

And the angels will be *standing* on the sides thereof, and above them on that day the eight *angels* will bear the throne of thy Lord. (69:16-18)

The angels and the Spirit[17] ascend to Him in a day the measure of which is fifty thousand years. (70:5)

And what makes thee know what Hell-fire is?

It spares not and it leaves naught.

It scorches the face.

Over it are nineteen *angels*.

And none but the angels have We made wardens of the Fire. And We have not fixed their number except as a trial for those who disbelieve… (74:28-32)

On the day when the Spirit[18] and the angels will stand in rows, they shall not speak, except he whom the Gracious *God* will permit and who will speak only what is right. (78:39)

This is surely the *revealed* word of a noble Messenger[19],

Possessor of power, established in the presence of the Lord of the Throne,

Obeyed there, *and* faithful to *his* trust.

And your companion is not mad.

And he surely saw him[20] on the clear horizon. (81:20-24)

But there are guardians over you—

Honoured recorders—

Who know *all* that you do. (82:11-13)

There is no soul but has a guardian over it. (86:5)

Nay, when the earth is pounded a thorough pounding;

And thy Lord comes and *also* the angels ranged in rows after rows;

And Hell is brought near that day; on that day man will remember, but of what avail shall be his remembrance? (89:22-24)

Surely, We sent it (the Holy Qur'an) down on the Night of Destiny.

And what should make thee know what the Night of Destiny is?

The Night of Destiny is better than a thousand months.

Therein descend angels and the Spirit with their Lord's decree concerning everything.

Peace—so will it be even at the rising of the dawn. (97:2-6)

THE SATAN OR IBLIS[21]

And *remember the time*, when We said to the angels: "Submit to Adam," and they all submitted

except Iblis. He refused and acted with arrogance; and he was of the disbelievers.

And We said: "O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers."

But Satan caused them both to slip by means of it and drove them out of *the state* in which they were… (2:35-37)

Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak! (4:77)

They invoke beside Him none but false goddesses, while *in truth* they invoke none but Satan, the rebellious,

Whom Allah has cursed. And he said, "I will assuredly take a fixed portion from Thy servants;

"And assuredly I will command them so that they will incise the ears of camels *and other cattle* and assuredly I will bid them and they will alter Allah's creations." And he who takes Satan for a friend beside Allah has certainly suffered manifest loss.

He holds out promise to them and raises vain desires in them, and Satan promises them nothing but vain things. (4:118-121)

… Eat of that which Allah has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe. (6:143)

And We did create you *and* then We gave you shape; then said We to the angels, "Submit to Adam;" and they all submitted but Iblis *did not*; he would not be of those who submit.

God said, "What prevented thee from submitting when I commanded thee?" He said, "I am better than he. Thou has created me of fire while him hast Thou created of clay."

God said, "Then go down hence; it is not for thee to be arrogant here. "Get out; thou art certainly of those who are abased."

He said, "Grant me respite till the day when they will be raised up."

God said, "Thou shalt be of those who are given respite."

He said, "Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.

"Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful."

God said, "Get out hence, despised and banished. Whosoever of them shall follow thee, I will fill Hell with you all."

"And O Adam, dwell thou and thy wife in the garden and eat therefrom wherever you will, but approach not this tree lest you be among the wrongdoers."

But Satan whispered *suggestions* to them so that he might reveal to them their shortcomings which had remained concealed in them of their shame, and said, "Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever."

And he swore to them, *saying*, "Surely, I am a sincere counsellor unto you."

So he caused them to fall *into disobedience* by deceit. And when they tasted of the tree, their shame became manifest to them and they began to stick the leaves of the garden *together* over themselves. And their Lord called them, *saying*, "Did I not forbid you that tree and tell you: verily, Satan is to you an open foe?"

They said, "Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost."

He said, "Go forth, some of you *being* enemies of others. And for you there is an abode on the earth and a provision for a time."

He said, "Therein shall you live, and therein shall you die, and therefrom shall you be brought forth."

O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best. That is *one* of the Signs of Allah, that they may remember.

O children of Adam! let not Satan seduce you, even as he turned your parents out of the garden, stripping them of their raiment that he might show them their shame. Truly he sees you, he and his tribe, from where you see them not. Surely, We have made satans friends for those who believe not. (7:12-28)

And if an evil suggestion from Satan incite thee, then seek refuge in Allah; surely, He is All-Hearing, All-Knowing.

As to those who are righteous, when a suggestion from Satan assails them, they remember *God*; and behold! They begin to see *things rightly*. (7:201-202)

And when Satan made their deeds *seem* fair to them and said, "None among men shall prevail against you this day, and I am your protector." But when the two armies[22] came in sight of each other, he turned on his heels, and said, "Surely, I have nothing to do with you; surely, I see what you see not. Surely, I fear Allah; and Allah is severe in punishing." (8:49)

And when the matter is decided, Satan will say, "Allah promised you a promise of truth, but I promised you and failed you. And I had no power over you except that I called you and you obeyed me. So blame me not, but blame your own selves. I cannot succour you nor can you succour me. I have already disclaimed your associating me *with God*." For the wrongdoers there shall, surely, be a grievous punishment. (14:23)

Verily, in the heavens We have made constellations and adorned them for those who behold.

And We have protected it against every rejected satan.

But if any one hears stealthily, there pursues him a bright flame. (15:17-19)

And *remember* when thy Lord said to the angels, "I am about to create man from dry ringing clay, from black mud wrought into shape;

"So when I have fashioned him *in perfection* and have breathed into him of My Spirit, fall ye down in submission to him."

So the angels submitted, all of them together,

Except Iblis; he refused to be among those who submit.

God said, "O Iblis, what is the matter with thee that thou wouldst not be among those who submit?"

He answered, "I am not going to submit to man whom Thou has created from dry ringing clay, from black mud wrought into shape."

God said, "Then get out hence, for, surely, thou art rejected.

"And, surely, on thee shall be the curse till the Day of Judgement."

He said, "My Lord, then grant me respite till the day when they shall be raised."

God said, "Thou art of those that are granted respite,

"Till the day of the appointed time."

He answered, "My Lord, since Thou hast adjudged me as lost, I shall surely make *evil appear* beautiful to them on the earth, and I will surely lead them all astray,

"Except Thy chosen servants from among them."

God said, "This is a path *leading* straight to Me.

"Surely, thou shalt have no power over My servants, except such of the erring ones as *choose to* follow thee." (15:29-43)

And We did raise among every people a Messenger, *preaching*: "Worship Allah and shun the Evil One."… (16:37)

By Allah, We did send *Messengers* to the peoples before thee; but Satan made their works *appear* beautiful to them. So he is their patron this day, and they shall have a grievous punishment. (16:64)

And when thou recitest the Qur'an, seek refuge with Allah from Satan the rejected.

Surely, he has no power over those who believe and who put their trust in their Lord.

His power is only over those who make friends with him and who set up equals to Him. (16:99-101)

And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man. (17:54)

And *remember the time* when We said to the angels, "Submit to Adam," and they *all* submitted except Iblis. He was *one* of the Jinn; and he disobeyed the command of his Lord. Will you then take him and his progeny for friends instead of Me while they are your enemies? Evil is the exchange for the wrongdoers.

I did not make them witness the creation of the heavens and the earth, nor their own creation; nor

could I take as helpers those who lead *people* astray. (18:51-52)

And among men there are some who dispute concerning Allah without knowledge, and follow every rebellious satan,

For whom it is decreed that whosoever makes friends with him, him he will lead astray and will guide him to the punishment of the Fire. (22:4-5)

… And Satan is man's great deserter. (25:30)

And *We destroyed* 'Ad and Thamud; and it is evident to you from their dwelling-places. And Satan made their deeds *appear* good to them, and thus turned them away from the path, despite their being capable of discerning *the truth*. (29:39)

Surely Satan is an enemy to you; so take him as an enemy. He calls his followers only that they may become inmates of the burning Fire. (35:7)

"Did I not enjoin on you, O ye sons of Adam, that you worship not Satan—for he is to you an open enemy— (36:61)

We have adorned the lowest heaven with an adornment of stars;

And have guarded it against all rebellious satans.

They shall not be able to listen to the Exalted Assembly despite straining hard—being pelted from all sides,

Repulsed, and for them is a perpetual punishment—

Except him who snatches away *something* by stealth, and there pursues him a piercing flame *of fire*. (37:7-11)

And remember Our servant Job, when he cried unto his Lord, *saying*, "Satan has afflicted me with toil and torment." (38:42)

And if an incitement from Satan incite thee, then seek refuge in Allah. Surely He is the All-Hearing, the All-Knowing. (41:37)

And he who turns away from the remembrance of the Gracious *God*, We appoint for him a satan, who becomes his companion. (43:37)

And let not Satan hinder you. Surely, he is to you an open enemy. (43:63)

And verily, We have adorned the lowest heaven with lamps, and We have made them for driving away satans, and We have prepared for them the punishment of the blazing Fire. (67:6)

THE JINN

And they hold the Jinn to be partners with Allah, although He created them… (6:101)

And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive—and if thy Lord had *enforced* His will, they would not have done it… (6:113)

And on the day when He will gather them all together, *He will say*, "O company of Jinn! you sought *to make subservient to yourselves* a great many from among men!" And their friends from among men will say, "Our Lord! we profited from one another but *now* we have reached our term which Thou didst appoint for us." He will say, "The Fire is your abode, wherein you shall abide, save what Allah may will." Surely, thy Lord is Wise, All-Knowing. (6:129)

"O company of Jinn and men! did not Messengers come to you from among yourselves who related to you My Signs and who warned you of the meeting of this your day?" They will say, "We bear witness against ourselves." And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers. (6:131)

Verily, We have created many of the Jinn and men whose end shall be Hell! They have hearts *but* they understand not therewith, and they have eyes *but* they see not therewith, and they have ears *but* they hear not therewith. They are like cattle; nay, they are *even* more astray. They are indeed *quite* heedless. (7:180)

… But the word of thy Lord shall be fulfilled: "Verily, I will fill Hell with *the disobedient* Jinn and men all together." (11:120)

And, surely, We created man from dry ringing clay, fashioned out of stagnant mud.

And the Jinn We had created earlier from the fire of blazing winds. (15:27-28)

Say, "If mankind and the Jinn gathered together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another." (17:89)

And *remember the time* when We said to the angels, "Submit to Adam," and they *all* submitted, except Iblis. He was *one* of the Jinn; and he disobeyed the command of his Lord. Will you then take him and his progeny for friends instead of Me while they are your enemies?... (18:51)

And there were gathered together unto Solomon his hosts of Jinn and men and birds, and they were formed into *separate* divisions, (27:18)

He (Solomon) said, "O nobles, which of you will bring me her (Sheba's) throne before they come to me, offering submission?"

Said a stalwart from among the Jinn: "I will bring it to thee before thou rise from thy camp; and indeed I possess power therefore *I am* trustworthy." (27:39-40)

… I will fill Hell with Jinn and men all together.

So taste ye *the punishment of your deeds* for you forgot the meeting of this day of yours. We *too* have forgotten you. And taste ye the lasting punishment because of that which you used to do. (32:14-15)

And to Solomon *We subjected* the wind; its morning course was a month's *journey*, and its evening course was a month's *journey*. And We caused a fount of molten copper to flow for him. And of the Jinn were *some* who worked under him, by the command of his Lord. And *We had told them that* if any of them turned away from Our command, We would make him taste the punishment of burning fire.

They made for him what he desired; palaces and statues, and basins like reservoirs, and large cooking vessels fixed in their places: "Work ye, O House of David gratefully;" but few of My servants are grateful.

And when we decreed his (Solomon's) death, nothing pointed out to them that he was dead save a worm[23] of the earth that ate away his staff. So when he fell down, the Jinn plainly realised that if they had known the unseen, they would not have remained in a state of degrading torment. (34:13-15)

And *remember* the day, when He will gather them all together; then He will say to the angels: "Was it you *in particular* that they worshipped?"

They will say, "Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the Jinn; it was in them that most of them believed." (34:41-42)

And they assert a blood relationship between Him and the Jinn, while the Jinn know full well that they *too* will be summoned *to His presence*.

Holy is Allah *and free* from what they attribute *to Him*. (37:159-160)

(Referring to the enemies of Allah that are consigned to Hell):

And We had assigned for them companions who made *to appear* attractive to them that which had gone before and that which lay ahead of them; and the judgment was passed against them as it was passed regarding the peoples before them belonging to the Jinn (great people) or common men. Surely, they were *the* losers. (41:26)

And most certainly We will make those who disbelieve taste a severe punishment, and, most certainly, We will requite them for the worst of their deeds.

That is the reward of the enemies of Allah—the Fire. For them there will be an abiding home therein as a requital because they used to deny Our Signs.

And those who disbelieve will say, "Our Lord, show us those who led us astray from among both the Jinn and men, that we may put them under our feet so that both of them may become of the lowest." (41:28-30)

These (the disbelievers of the Hereafter) are they against whom the sentence *of punishment*

became due, along with communities of the Jinn and mankind that had gone before them. Indeed, they were the losers. (46:19)

And *remember* when We turned towards thee a party of the Jinn who wished to hear the Qur'an and, when they were present at its *recitation*, they said *to one another*, "Be silent *and listen*," and, when it was finished, they went back to their people, warning *them*.

They said, "O our people, we have heard a Book, which has been sent down after Moses, fulfilling that which is before it; it guides to the truth, and to the right path.

"O our people, respond to Allah's Summoner and believe in Him. He will forgive you your sins, and protect you from a painful punishment.

"And whoso does not respond to Allah's Summoner, he cannot escape *Him* in the earth, nor can he have any protector beside Him. Such are in manifest error." (46:30-33)

And I have not created the Jinn and the men but that they may worship Me. (51:57)

He created man from dry ringing clay which is like baked pottery.

And the Jinn He created from the flame of fire.

Which, then, of the favours of your Lord will you twain deny? (55:15-17)

O company of Jinn and men! if you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.

Which, then, of the favours of your Lord will you twain deny?

There shall be sent against you a smokeless tongue of fire and a fireless *column of* smoke and you shall not be able to help one another.

Which, then, of the favours of your Lord will you twain deny?

And when the heaven is rent asunder, and becomes red like red hide—

Which, then, of the favours of your Lord will you twain deny?—

On that day neither man nor Jinn will be asked about his sin.

Which, then, of the favours of your Lord will you twain deny?

The guilty will be known by their marks, and they will be seized by the forelocks and the feet.

Which, then, of the favours of your Lord will you twain deny?

This is the Hell which the guilty deny,

Between it and fierce boiling water will they go round.

Which, then, of the favours of your Lord will you twain deny? (55:34-46)

There in will *also* be *chaste maidens* of modest gaze, whom neither man nor Jinn will have touched before them—

Which, then, of the favours of your Lord will you twain deny?—

As if they were rubies and small pearls.

Which, then, of the favours of your Lord will you twain deny?— (55:57-60)

Therein will be *maidens*—good *and* beautiful—

Which, then, of the favours of your Lord will you twain deny?—

Fair maidens with lovely black eyes, well-guarded in pavilions—

Which, then, of the favours of your Lord will you twain deny?—

Whom neither man nor Jinn will have touched before them—

Which, then, of the favours of your Lord will you twain deny?—

Reclining on green cushions and beautiful carpets.

Which, then, of the favours of your Lord will you twain deny? (55:71-78)

Say, "It has been revealed to me that a company of the Jinn listened, and they said: 'Truly we have heard a Qur'an that is wonderful,

'It guides to the right way; so we have believed in it, and we will not associate any one with our Lord.

'And *we believe* that the majesty of our Lord is exalted. He has taken neither wife nor son unto Himself.

'And *it is true* that the foolish amongst us used to utter extravagant lies concerning Allah.

'And we thought that men and Jinn would never speak a lie concerning Allah.

'And indeed some men from among the common folk used to seek the protection of some

men from among the Jinn, and they *thus* increased *the latter in* their pride;

'And indeed they thought, even as you think, that Allah would never raise any *Messenger*.

'And we sought to reach heaven, but we found it filled with strong guards and shooting stars.

'And we used to sit on some of its seats to listen. But whoso listens now, finds a shooting star in ambush for him.

'And we know not whether evil is intended for those who are in the earth or whether their Lord intends *something* good for them.

'And some of us are righteous and some of us are otherwise; and we are sects holding different views.

'And we know that we cannot frustrate *the plan* of Allah in the earth, nor can we escape Him by flight.

'And when we heard the *call to* guidance, we believed in it. And he who believes in his Lord has no fear of loss or injustice.

'And some of us submit *to God* and some of us have deviated *from the right course*.'" And those who submit *to God*—it is these who seek the right course.

And as for those who deviate *from the right course*, they are the fuel of Hell.

And if they keep to the *right* path, We shall certainly provide them with abundant water to drink,

That We may try them thereby. And whoso turns away from the remembrance of his Lord—He will push him into an overwhelmingly severe punishment. (72:2-18)

(Prayer taught to the Holy Prophet):
Say, "I seek refuge in the Lord of mankind,
"The King of mankind,
"The God of mankind,
"From the evil of the sneaking whisperer,
"Who whispers into the hearts of men,
"From among the Jinn and mankind." (114:2-7)

HEREAFTER—The Concept

… And of men there are some who say, "Our Lord, grant us *good things* in this world;" and such a one shall have no share in the Hereafter.

And of them there are some who say, "Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire."

For these there shall be a *goodly* share because of what they have earned… (2:201-203)

The life of this world is made *to appear* attractive to those who disbelieve; and they scoff at those who believe. But those who fear *God* shall be above them on the Day of Resurrection… (2:213)

Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allah with Whom is an excellent home.

Say, "Shall I inform you of something better than that?" For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; *there are* also spouses purified *by Allah* and Allah's pleasure. And Allah is mindful of *His* servants, (3:15-16)

… And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful. (3:146)

Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection… And the life of this world is nothing but an illusory enjoyment. (3:186)

… Say, "The benefit of this world is little and the Hereafter will be better for him who fears *God*; and you shall not be wronged a whit." (4:78)

Wheresoever you may be, death will overtake you, even if you be in strongly built towers… (4:79)

Whoso desires the reward of this world, then *let him remember that* with Allah is the reward of this world and of the next; and Allah is All-Hearing, All-Seeing. (4:135)

And they say, "There is nothing except *this* our present life, and we shall not be raised again."

And if thou couldst only see when they are made to stand before their Lord! He will say, "Is

not this *second life* the truth?" They will say, "Yea, by our Lord." He will say, "Then taste the punishment because you disbelieved."

Those indeed are the losers who deny the meeting with Allah, so much so, that when the Hour shall come on them unawares, they will say, "O our grief for our neglecting this *Hour*!" And they shall bear their burdens on their backs. Surely, evil is that which they bear.

And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand? (6:30-33)

And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish *people* thereby lest a soul be consigned to perdition for what it has wrought… (6:71)

… You desire the goods of the world, while Allah desires *for you* the Hereafter. And Allah is Mighty, Wise. (8:68)

… Would you be contented with the present life in preference to the Hereafter? The gains of the present life will but seem small and insignificant in the Hereafter. (9:38)

Those who look not for the meeting with Us and are content with the life of this world and feel at rest therewith, and those who are heedless of Our Signs—

It is these whose abode is Fire, because of what they earned. (10:8-9)

The example of life on earth is like that of water that We cause to descend from heavens. Then with it mingles the vegetation of the earth of which both the people and the cattle partake. It continues to be so until the earth blossoms forth in full bloom and ripens into loveliness—then while those who possess it deem themselves supreme over it, there suddenly descends Our decree at night or during the day. Then We render it a field that is mown down as if it has not existed the day before. Thus do We expound the Signs for a people who reflect.

And Allah calls to the abode of peace, and guides whom He pleases to the straight path. (10:25-26)

They will have a small transient gain in this world. Then to Us is their return… (10:71)

… And if thou say, "You shall surely be raised after death," those who disbelieve will certainly say, "This is nothing but clear deception." (11:8)

Whoso desires the present life and its embellishment, We will fully repay them for their works in this *life* and they shall not be wronged therein.

Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this *life* shall come to naught, and vain shall be that which they used to do. (11:16-17)

… We suffer not the reward of the righteous to perish.

And surely, the reward of the Hereafter is better for those who believe and fear God. (12:57-58)

And if thou dost wonder, then wondrous indeed is their saying: "What! when we have become dust, shall we then be in *a state of* new creation? … (13:6)

… And they rejoice in the present life, while the present life is but a *temporary* enjoyment as compared with that which is to come. (13:27)

And they swear by Allah their strongest oaths, that Allah will not raise up those who die. Nay, *He will certainly raise them up*—a promise *He has made* binding on Himself, but most people know not. (16:39)

And *as to* those who have left their homes for the sake of Allah after they had been wronged, We will surely give them a goodly abode in this world; and truly the reward of the Hereafter is greater, if they but knew— (16:42)

Whoso desires the present life, We hasten for him therein what We will—for such *of them* as We please; then have We appointed Hell for him; he shall burn therein, condemned *and* rejected.

And whoso desires the Hereafter and strives for it as it should be striven for, and he is a believer—these are the ones whose striving shall find favour *with God*.

To all We render aid—both to these and those—a gift from thy Lord. And the gift of thy Lord is not restricted.

Behold, how We have exalted some of them over others *in the present life*; and surely, the Hereafter shall be greater in degrees *of rank* and greater in excellence. (17:19-22)

And they say, "When we shall have become bones and broken particles, shall we be really raised up as a new creation?"

Say, "Be ye stones or iron,

"Or created matter *of any kind* which appears hardest in your minds, *even then shall you be raised up*" Then will they ask, "Who shall restore us to life?" Say, "He Who created you the first time." They will then shake their heads at thee and say, "When will it be?" Say, "Maybe it is nigh,

"*It will be* on the day when He will call you; then will you respond praising Him and you will think that you have tarried but a little while." (17:50-53)

(The saying of those who went astray):

"What! when we are reduced to bones and broken particles, shall we really be raised up as a new creation?" (17:99)

And set forth to them the similitude of the life of this world: it is like the water which We send down from the sky, and the vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter. And Allah has power over every thing.

Wealth and children are an adornment of the life of this world. But enduring good works are better in the sight of thy Lord in respect of *immediate* reward, and better in respect of *future* hope. (18:46-47)

And says man, "What! when I am dead, shall I be brought forth alive?"

Does not man remember that We created him before, when he was naught? (19:67-68)

Say, "Shall We tell you of those who are the worst losers with regard to their deeds?—

"Those whose labour is *all* lost in *search after things pertaining to* the life of this world, and they think that they are doing good works."

Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight. (18:104-106)

And He it is Who gave you life, then He will cause you to die, then will He give you life *again*… (22:67)

(The disbelieving chiefs speaking to Noah's followers):

"Does he (Noah) promise you that when you are dead and have become dust and bones, you will be brought forth *again*?

"Far, far *from truth* is that which you are promised.

"It is only here that we live our life. *Here* we die and *here* we live, and never shall we be raised again.

"He is only a man who has forged a lie against Allah; and we are not going to believe him." (23:36-39)

And those who believe not in the Hereafter, are indeed deviating from that path.

And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly. (23:75-76)

But they say like what the former people said.

They say, "What! when we are dead and have become *mere* dust and bones, shall we indeed be raised up again?

"This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients." (23:82-84)

God will say, "What number of years did you tarry in the earth?"

They will say, "We tarried for a day or part of a day, but ask those who keep count."

He will say, "You tarried but a little, if only you knew!

"Did you then think that We had created you without purpose, and that you would not be brought back to Us?" (23:113-116)

Nay, their knowledge has reached its end respecting the Hereafter; nay, they are *indeed* in doubt about it; nay, they are blind to it.

And those who disbelieve say, "What! when we and our fathers have become dust, shall we indeed be brought forth *again*?

"We were surely promised this before—we and our father; this is nothing but tales of the ancients." (27:67-69)

And whatever of the things *of this world* you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allah is better and more lasting. Will you not then understand?

Is he, then to whom We have promised a goodly promise *the fulfilment of* which he will meet, like the one whom We have provided with the good things of this life, and then on the Day of Resurrection he will be of those who will be brought *arraigned before God*? (28:61-62)

This is the home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is for the righteous. (28:84)

See they not how Allah originates creation, then repeats it? That surely is easy for Allah.

Say, "Travel in the earth, and see how He originated the creation then Allah will raise another creation *later*." Surely, Allah has power over all things. (29:20-21)

Every soul shall taste of death; then to Us shall you be brought back. (29:58)

And this life of the world is nothing but a pastime and a sport, and the Home of the Hereafter—that indeed is Life, if they but knew! (29:65)

They know *only* the outer *aspect* of the life of this world, and of the Hereafter they are utterly unmindful.

Do they not reflect in their own minds? Allah has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term. But many among men believe not in the meeting of their Lord. (30:8-9)

Allah originates the creation; then He repeats it; then to Him shall you be brought back. (30:12)

He brings forth the living from the dead, and he brings forth the dead from the living; and He gives life to the earth after its death. And in like manner shall you be brought forth. (30:20)

O men, seek protection with your Lord and fear the day when the father will not be of any avail to his son, nor will the son at all be of any avail to his father. Allah's promise is surely true. So let not the worldly life beguile you, nor let the Deceiver deceive you concerning Allah. (31:34)

And they say, "What! when we are lost in the earth, shall we then become a new creation?" Nay, but they are disbelievers in the meeting of their Lord.

Say, "The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back." (32:11-12)

O Prophet! say to thy wives, "If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner.

"But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward." (33:29-30)

And those who disbelieve say, "Shall we show you a man who will tell you *that* when you are broken up into pieces, you shall be *raised as* a new creation?

"Has he forged a lie against Allah or is he afflicted with madness?" Nay, but it is those who believe not in the Hereafter that are suffering from the punishment and are too far gone in error. (34:8-9)

And Allah it is Who sends the winds which raise the clouds; then do We drive them to a lifeless tract of land, and quicken thereby the earth after its death. Likewise *shall* the Resurrection *be*. (35:10)

… He (man) says, "Who can quicken the bones when they are decayed?"

Say, "He, Who created them the first time, will quicken them; and He knows every *kind of* creation full well,

"He Who produces for you fire out of the green tree, and behold, you kindle from it.

"Has not He Who created the heavens and the earth the power to create the like of them?" Yea, and He is indeed the Supreme Creator, the All-Knowing. (36:79-82)

And they say, "This is nothing but plain magic.

"What! when we are dead and have become dust and bones, shall we then be raised up *again*?

"And our forefathers of yore *also*?"

Say, "Yea; and you will *then* be abased."

Then it will be a single stern call, and behold, they will begin to see.

And they will say, "Alas for us! This is the Day of Requital."

This is the Day of the *final* decision which you used to deny. (37:16-22)

… And no bearer of burden shall bear the burden of another. Then to your Lord is your return; and He will inform you of what you have been doing. Surely, He knows full well all that is hidden in the breasts. (39:8)

… The Day of meeting *Him*.

The day when they will *all* come forth; nothing concerning them will be hidden from Allah. "To whom belongs the kingdom this day?" "To Allah, the One, the Most Supreme.

"This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allah is Swift at reckoning." (40:16-18)

"O my people, this life of the world is but a *temporary* provision; and the Hereafter is certainly the home for permanent stay." (40:40)

Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him *thereof*, but in the Hereafter he will have no share. (42:21)

And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord, (42:37)

And were it not that mankind would have *all* become one *type of* people, We would have given to those who disbelieve in the Gracious *God*, roofs of silver for their houses, and *silver* stairways by which they could go up;

And doors *of silver* to their houses, and couches *of silver*, on which they recline,

And *other articles of* embellishment. But all that is nothing but a *temporary* provision of the present life. And the Hereafter with thy Lord is for the righteous. (43:34-36)

These *people* do say:

"It is but our first *and only* death, *after which there is no life* and we shall not be raised again.

"So bring *back* our fathers, if you speak the truth." (44:35-37)

And they say, "There is nothing but this our present life; we die and we live *here*; and nothing but Time destroys us." But they have no knowledge of that ; they do but conjecture.

And when Our clear Signs are recited unto them, their only contention is that they say, "Bring *back* our fathers, if you are truthful."

Say, "*It is* Allah *Who* gives you life, then causes you to die; then He will gather you together unto the Day of Resurrection about which there is no doubt. But most men know not." (45:25-27)

But the one who says to his parents, "Fie on you both! Do you threaten me that I shall be brought forth *again*, when generations have already passed away before me?" And they both cry unto Allah for help *and say to him*, "Woe unto thee! Believe; for the promise of Allah is true." But he says, "This is nothing but fables of the ancients."

These are they against whom the sentence *of punishment* became due, along with communities of the Jinn and mankind that had gone before them. Indeed, they were the losers. (46:18-19)

Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, has the power to give life to the dead? Yea, verily, He has power over all things. (46:34)

The life of *this* world is but a sport and a pastime, and if you believe and be righteous, He will give you your rewards, and will not ask of you your possessions. (47:37)

… And the disbelievers say, "This is a strange thing!

"What! when we are dead and have become dust, *shall we be raised to life again*? That is a return far *from possible*." (50:3-4)

So turn aside from him who turns away from Our remembrance, and seeks nothing but the life of this world. (53:30)

And that He creates the pairs, male and female,
From a sperm-drop when it is poured forth;
And it is for Him to bring forth the second creation; (53:46-48)

And they were wont to say, "What! when we are dead and have become dust and bones, shall we indeed be raised again,
"And our fathers of yore too?"
Say, "*Yes*, the earlier ones and the later ones
"Will *all* be gathered together unto the fixed time of an appointed day. (56:48-51)

Know that the life of this world is only a sport and a pastime, and an adornment, and *a source of* boasting among yourselves, and *of* rivalry in multiplying riches and children. *This life is* like the rain the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces *of straw*. And in the Hereafter there is severe punishment, and *also* forgiveness from Allah, and *His* pleasure. And the life of this world is nothing but *temporary* enjoyment of deceitful things. (57:21)

Say, "The death from which you flee will surely meet you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing." (62:9)

Those who disbelieve assert that they will not be raised up. Say, "Yea, by my Lord, you shall surely be raised up; then shall you surely be informed of what you did. And that is easy for Allah." (64:8)

Say, "He it is Who multiplied you in the earth, and unto Him will you be gathered."
And they say, "When will this promise *come to pass*, if *indeed* you are truthful?"
Say, "The knowledge *of it* is with Allah, and I am only a plain Warner."
But when they see it near, the faces of those who disbelieve will become grief-stricken, and it will be said, "This is what you used to ask for." (67:25-28)

Does man think that We shall not assemble his bones?
Yea, We have the power to restore his very finger-tips. (75:4-5)

On that day man will say, "Whither to escape?"
Nay! There is no refuge!
With thy Lord *alone* will be the place of rest that day.
That day will man be informed of that which he has sent forward and left behind.
Nay, man is fully aware of his own self;
Even though he puts forward his excuses. (75:11-16)

Nay, but you love that which is near at hand;
And disregard the Hereafter. (75:21-22)

Was he (man) not a drop of fluid, emitted forth?
Then he became a clot, then He shaped and perfected *him*.
Then He made of him a pair, the male and female.
Has not such a One the power to raise the dead to life? (75:38-41)

Verily, these *people* love the present life, and they neglect the hard day *that is* before them. (76:28)

Lord of the heavens and the earth and all that is between them, the Gracious. They will possess no right to address Him.
On the day when the Spirit and the angels will stand in rows, they shall not speak, except he whom the Gracious *God* will permit and who will speak only what is right.
That day is sure to come. So let him, who will, seek recourse unto his Lord.
Verily, We have warned you of a punishment which is near at hand: a day when man will see what his hands have sent on before, and the disbeliever will say, "Would that I were mere dust!" (78:38-41)

Thou, O man art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him. (84:7)

But nay! I call to witness the evening twilight,
And the night and *all* that it envelops,
And the moon when it becomes full,
That you shall assuredly pass on from one stage to another.
So what is the matter with them that they believe not, (84:17-21)

Surely, He has the power to bring him back *to life*
On the day when secrets shall be disclosed.
Then he will have no strength and no helper. (86:9-11)

But you prefer the life of this world,
Whereas the Hereafter is better and more lasting.
This indeed is *what is taught* in the former Scriptures—
The Scriptures of Abraham and Moses. (87:17-20)

Unto Us surely is their return,
Then, surely, it is for Us to call them to account. (88:26-27)

(Referring to ungrateful ones):
Does not such a one know that when those in the graves are raised,
And that which is in the breasts is brought forth,
Surely their Lord will, on that day, be fully Aware of them? (100:10-12)

Vying with each other for amassing wealth had made you oblivious,
Even you reached the graveyards.
Nay! You will soon come to know.
Nay again! You will soon come to know.
Nay, were you to know the certain knowledge,
You will surely see Hell *in this very life*.
Aye, you will surely see it with the eye of certainty.
Then on that day you shall be called to account about the *worldly* favours. (102:2-9)

HEREAFTER—The Hour

They ask thee respecting the Hour: "When will it come to pass?" Say, "The knowledge thereof is only with my Lord. None can manifest it at its time but He. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden." They ask thee as if thou wert well acquainted therewith. Say, "The knowledge thereof is only with Allah; but most men do not know." (7:188)

… That is the day for which *all* mankind shall be gathered together and that is a day *the proceedings of* which shall be witnessed *by all*.
And We delay it not save for a computed term.
The day it comes, no soul shall speak except by His permission; then *some* of them will be unfortunate and *others* fortunate. (11:104-106)

Do they, then, feel secure from the coming on them of an overwhelming punishment from Allah or the sudden coming of the Hour upon them while they are unaware? (12:108)

And to Allah belongs the unseen of the heavens and the earth; and the matter of the Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allah has power over all things. (16:78)

Surely, the Hour will come; I may reveal it, that every soul may be recompensed for its endeavour. (20:16)

… The Hour will *certainly* come, there is no doubt about it, and because Allah will raise up those who are in the graves. (22:8)

And on the day when the Hour will arrive—on that day will they become separated *from one another*. (30:15)

So set thy face towards the Religion which is upright and helps others to be upright before there comes the day from Allah for which there will be no averting… (30:44)

Verily, with Allah alone is the knowledge of the Hour… (31:35)

Men ask thee concerning the Hour. Say, "The knowledge of it is with Allah *alone*." And what will make thee know that the Hour may be nigh? (33:64)

And those who disbelieve say, "The Hour will never come upon us." Say, "Yea, by my Lord Who knows the unseen, it will surely come upon you! Not an atom's weight in the heavens or in the earth or anything less than that or greater escapes Him, but *all is recorded* in a perspicuous Book,

"That He may reward those who believe and do good works…" (34:4-5)

The Hour will surely come; there is no doubt about it; yet most men believe not. (40:60)

… And what will make thee know that the Hour may be near at hand?

Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Beware! Those who dispute concerning the Hour are in error, far gone. (42:18-19)

They wait not but for the Hour to come suddenly upon them, while they perceive *it* not. (43:67)

And blessed is He to Whom belongs the kingdom of the heavens and the earth and all that is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back. (43:86)

Cursed be the conjecturers,

Who are drowned deep in negligence.

They ask: "When will be the Day of Judgment?"

It will be the day when they will be tormented at the Fire. (51:11-14)

The Hour has drawn nigh, and the moon is rent asunder. (54:2)

Say, "I know not whether that which you are promised is nigh or whether my Lord has fixed for it a distant term." (72:26)

And when the trumpet is sounded,

That day will be distressful day. (74:9-10)

About what do they question one another?

About the great Event,

Concerning which they differ.

Nay, soon they will come to know.

Nay, *We say it* again, they will soon come to know. (78:2-6)

They ask thee concerning the Hour: "When will it come?"

But what hast thou to do with the mentioning thereof?

The ultimate knowledge of it *rests* with Thy Lord.

Thou art only a Warner unto him who fears it.

On the day when they see it, *they will feel* as if they had not tarried *in the world* but an evening or a morn thereof. (79:43-47)

HEREAFTER—The Signs of the Day

… His word is the truth, and His will be the kingdom on the day when the trumpet is blown… (6:74)

… The day on which the eyes will fixedly stare,

Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds *utterly* void. (14:43-44)

On the day when this earth will be changed into another earth, and the heavens *too*; and they will *all* appear before Allah, the One, the Most Supreme;

And thou shalt see the guilty on that day bound in chains.

Their garments shall be of pitch, and the fire shall envelop their faces. (14:49-51)

And *remember* the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted *to plead* nor shall their plea be accepted. (16:85)

There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book. (17:59)

And *bethink of* the day when We shall remove the mountains, and thou wilt see the *nations of the* earth march forth *against one another* and We

shall gather them together and shall not leave any one of them behind. (18:48)

… The Day of Resurrection,

The day when the trumpet will be blown. And on that day We shall gather the sinful together, blue-eyed. (20:102-103)

And they ask thee concerning the mountains. Say, "My Lord will break them into pieces and scatter them as dust.

"And He will leave them as a barren, level plain,

"Wherein thou wilt see no depression, or elevation." (20:106-108)

Remember the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it—a promise *binding* upon Us; We shall certainly perform it. (21:105)

O people, fear your Lord; surely the earthquake at the appointed Hour is a tremendous thing.

The day when you see it, every nursing mother will forget her suckling and every pregnant female will abort her burden; and thou shalt see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allah. (22:2-3)

And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another. (23:102)

And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—

The *true* kingdom shall that day belong to the Gracious *God*; and it shall be a hard day for the disbelievers. (25:26-27)

And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom Allah pleases. And all shall come unto Him, humbled.

And thou seest the mountains imagining them to be stationary, while they are floating like the floating of the clouds. *Such is* the work of Allah, Who made everything firm and strong… (27:88-89)

And on the day when the Hour will arrive the guilty shall be in despair. (30:13)

And on the day when the Hour shall arrive the guilty will swear that they tarried not save an hour—thus were they turned away *from the right path*.

But those who are given knowledge and faith will say, "You have indeed tarried according to the Book of Allah, till the Day of Resurrection. And this is the Day of Resurrection, but you did not *care to* know."

So on that day their excuses will not avail the wrongdoers; nor will they be allowed access to *His* threshold. (30:56-58)

O men, seek protection with your Lord and fear the day when the father will not be of any avail to his son, nor will the son at all be of any avail to his father… (31:34)

… And the earth will be entirely in His grip on Doomsday, so will the heavens be rolled up by His right Hand…

And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down in a* swoon, except those whom Allah will please *to exempt*. Then will it be blown a second time, and lo! they will be standing, awaiting.

And the earth will shine with the light of her Lord, and the Book will be laid *open before them*, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

And every soul will be fully rewarded for what it did. And He knows full well what they do. (39:68-71)

And warn them of the Approaching Day, when the hearts will reach to the throats while they will be full of suppressed grief. The wrongdoers will have no loving friend, nor any intercessor whose *intercession* will be complied with. (40:19)

Friends on that day will be foes to each other, except the righteous. (43:68)

But watch thou for the day when the sky will bring forth a visible smoke,

That will envelop the people. This will be a painful torment.

Then will the people cry, "Our Lord, remove from us the torment; truly, we are believers." (44:11-13)

To Allah belongs the kingdom of the heavens and the earth; and on the day when the Hour shall come, on that day those who follow falsehood will be the losers.

And thou wilt see every people on knees. Every people will be summoned to their record, "This day shall you be requited for that which you did.

"This is Our Book; it speaks against you with truth. We caused what you did to be recorded." (45:28-30)

… On the day when they see that with which they are threatened, it will appear to them as though they had not tarried save for an hour of a day… (46:36)

And the trumpet shall be blown: "This is the Day of Promise." (50:21)

And listen! The day when the crier will cry from a place nearby,

The day when they will certainly hear the blast, that will be the day of coming forth *from the graves*.

Verily, it is We Who give life and cause death, and to us is the return. (50:42-44)

On the day when the heaven will heave with great commotion,

And the mountains will move, a great moving, (52:10-11)

When the Event comes to pass—

There is no denying its occurrence—

Lowering some and exalting others.

When the earth will be shaken *with a terrible* shaking,

When the mountains will be shattered— a *complete* shattering.

They shall *all* become like dust particles scattered about… (56:2-7)

And when a single blast is sounded on the trumpet,

And the earth and the mountains are heaved up and then crushed in a single crash,

On that day will the *great* Event come to pass.

And the heaven will cleave asunder, and it will become frail that day.

And the angels will be *standing* on the sides thereof, and above them on that day the eight *angels* will bear the throne of thy Lord.

On that day you will be presented *before God*; *and* none of your secrets will remain hidden. (69:14-19)

An inquirer inquires concerning the punishment about to fall

Upon the disbelievers, which none can repel.

It is from Allah, Lord of *great* ascents.

The angels and the Spirit ascend to Him in a day the measure of which is fifty thousand years.

So be patient with admirable patience.

They see it to be far off,

But We see it to be nigh.

The day when the heaven will become like molten copper,

And the mountains will become like flakes of wool,

And a friend will not inquire after a friend.

They will be placed in sight of one another, and the guilty one would fain ransom himself from the punishment of that day by *offering* his children,

And his wife and his brother,

And his kinsfolk who sheltered him,

And *by offering all* those who are on the earth, if *only* thus he might save himself. (70:2-15)

On the day when the earth and the mountains shall quake, and the mountains will become like crumbling sand-hills. (73:15)

How will you then, if you disbelieve, guard yourselves against a day which will turn the children's hair grey?

On that day the heaven will be rent asunder *and* His promise will be fulfilled.

This, surely, is a reminder. So let him, who will, take a way unto his Lord. (73:18-20)

And when the trumpet is sounded,

That day will be distressful day. (74:9-10)

But man desires to continue to sin as he proceeds.

He asks, "When will be the Day of Resurrection?"

When the eye is dazzled,

And the moon is eclipsed,
And the sun and the moon are brought together,
On that day man will say, "Whither to escape?"
Nay! There is no refuge!
With thy Lord *alone* will be the place of rest that day.
That day will man be informed of that which he has sent forward and left behind. (75:6-14)

Some faces on that day will be bright,
Looking *eagerly* towards their Lord;
And some faces on that day will be dismal,
Thinking that a back-breaking calamity is about to befall them. (75:23-26)

Verily, that which you are promised must come to pass.
So when the stars are made to lose *their* light,
And when the heaven is rent asunder,
And when the mountains are blown away,
And when the Messengers are made to appear at the appointed time—
For what day has the time *of these happenings* been appointed?
For the Day of Decision. (77:8-14)

Surely, the Day of Decision has an appointed time:
The day when the trumpet will be blown; and you will come horde after horde;
And the heaven shall be opened and shall become *all* doors;
And the mountains shall be made to move and shall become *as if they were* a mirage. (78:18-21)

On the day when the Spirit and the angels will stand in rows, they shall not speak, except he whom the Gracious *God* will permit and who will speak only what is right. (78:39)

This will happen on the day when the quaking *earth* shall quake,
And a second *quaking* shall follow it,
On that day hearts will tremble,
And their eyes will be cast down— (79:7-10)

But when the deafening shout comes,
On the day when a man flees from his brother,
And *from* his mother and his father,
And *from* his wife and his sons,
Every man among them that day will have concern enough to make him indifferent *to others*,
On that day some faces will be bright,
Laughing, joyous!
And some faces, on that day, will have dust upon them,
Darkness will cover them.
Those are the ones that disbelieved *and* were wicked. (80:34-43)

When the sun is wrapped up,
And when the stars are obscured,
And when the mountains are made to move,
And when the she-camels, ten months pregnant, are abandoned,
And when the beasts are gathered together,
And when the seas are made to flow forth *one into the other*,
And when people are brought together,
And when the girl child buried alive is questioned about,
"For what crime was she killed?"
And when the books are spread abroad,
And when the heaven is laid bare,
And when the fire is caused to blaze up,
And when the garden is brought nigh,
Then every soul will know what it has brought forward. (81:2-15)

When the heaven is cleft asunder,
And when the stars are scattered,
And when the rivers are made to flow forth *into canals*,
And when the graves are laid open,
Each soul shall *then* know what it has sent forth and what it has held back. (82:2-6)

And what should make thee know what the Day of Judgment is!
Again, what should make thee know what the Day of Judgment is!
The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allah's. (82:18-20)

When the heaven bursts asunder,
And gives ear to her Lord—and *this* is incumbent upon her—
And when the earth is spread out,

And casts out *all* that is in her, and becomes empty;

And gives ear to her Lord—and *this* is incumbent upon her— (84:2-6)

Nay, when the earth is pounded a thorough pounding;

And thy Lord comes and *also* the angels ranged in rows after rows;

And Hell is brought near that day; on that day man will remember, but of what avail shall be his remembrance?

He will say, "O would that I had sent on *some good works* for my life *here*!"

So on that day none can punish like unto His punishment,

And none can bind like unto His binding; (89:22-27)

When the earth is shaken with her *violent* shaking,

And the earth brings forth her burdens,

And man says, "What is the matter with her?"

That day will she tell her news,

It will be because thy Lord would have so revealed to her.

On that day will men come forth in scattered groups that they may be shown *the results of* their works. (99:2-7)

The great Calamity!

What is the great Calamity?

And what should make thee know what the great Calamity is?

The day when mankind will be like scattered moths,

And the mountains will be like carded wool.

Then, as for him whose scales are heavy,

He will have a pleasant life.

But as for him whose scales are light,

His mother will be Hawiyah[24].

And what should make thee know what that is?

It is a burning Fire! (101:2-12)

HEREAFTER—The Day of Gathering

… Wherever you be, Allah will bring you all together. Surely, Allah has the power to do all that He will. (2:149)

How *will they fare* when We will gather them together on the Day about which there is no doubt; … (3:26)

… He will certainly *continue to* assemble you till the Day of Resurrection, about which there is no doubt… (4:88)

… And *as for* the dead, Allah will raise them *to life*, then to Him shall they be brought back. (6:37)

And on the day when He will gather them together, *it will appear to them* as though they had not tarried in the world save for an hour of a day. They will recognize one another. Losers indeed are those who deny the meeting with Allah and would not be guided. (10:46)

… That is the day for which *all* mankind shall be gathered together and that is a day *the proceeding of* which shall be witnessed *by all*.

And We delay it not save for a computed term.

The day it comes, no soul shall speak except by His permission; then *some* of them will prove unfortunate and *others* fortunate. (11:104-106)

They shall all appear before Allah; then shall the weak say to those who behaved proudly: "Surely, we were your followers; can you not then avail us aught against Allah's punishment?" They will say, "If Allah had guided us, we would, surely, have guided you. *But* it is *now* equal for us whether we show impatience or remain patient; there is no way of escape for us." (14:22)

On the day when this earth will be changed into another earth, and the heavens, *too*; and they will *all* appear before Allah, the One, the Most Supreme; (14:49)

… And We shall gather them together and shall not leave any one of them behind.

And they will be presented to thy Lord, *standing* in rows: "Now have you come to Us as We created you at first. But you thought that We would fix no time for the fulfilment of *Our* promise to you." (18:48-49)

And on that day We shall leave some of them to surge against others, and the trumpet will be

blown. Then shall We gather them all together. (18:100)

And says man, "What! when I am dead, shall I be brought forth alive?"

Does not man remember that We created him before, when he was naught?

And, by thy Lord, We shall assuredly gather them together, and the satans *too*; then shall We bring them on their knees around Hell. (19:67-69)

And each of them shall come to Him singly on the Day of Resurrection. (19:96)

Whoso turns away from it (the Reminder) will surely bear a *heavy* burden on the Day of Resurrection,

Abiding thereunder; and evil will the burden be to them on the Day of Resurrection,

The day when the trumpet will be blown. And on that day We shall gather the sinful together, blue-eyed.

They will talk to one another in a low tone, *saying*, "You tarried only ten *days*"—

We know best what they will say—when the one possessing the best way of life among them will say, "You have tarried only a day." (20:101-105)

On that day shall they follow the Summoner who is *upright* with no crookedness in him, ; and *all* voices shall be hushed before the Gracious *God* and thou shalt not hear but a subdued sound of footsteps.

On that day intercession shall not avail *any person* save him in whose case the Gracious *God* grants permission and with whose word *of faith* He is pleased. (20:109-110)

And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another. (23:102)

And *remind them of* the day when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be placed in *separate* bands.

Till, when they come, He will say, "Did you reject My Signs *hastily* while you had not yet gained full knowledge about them? *If not this* what *else* was it, that you were doing?"

And the sentence shall fall upon them because they did wrong, and they will not *be able to* speak. (27:84-86)

And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom Allah pleases. And all shall come unto Him, humbled. (27:88)

Your creation and your resurrection are only like *the creation and resurrection of* a single being… (31:29)

Say, "Our Lord will bring us all together; then He will judge between us with truth: and He is the Judge, the All-Knowing." (34:27)

And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord.

They will say, "O! woe to us! who has raised us up from our place of sleep? This is what the Gracious *God* had promised, and the Messengers spoke the truth."

It will be but one blast and lo! they will all be brought before Us. (36:52-54)

And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down in a* swoon, except those whom Allah will please *to exempt*. Then will it be blown a second time, and lo! they will be standing, awaiting. (39:69)

The day when they will *all* come forth; nothing concerning them will be hidden from Allah… (40:17)

And the trumpet shall be blown: "This is the Day of Promise."

And every soul shall come forth *and* along with it there will be an *angel* to drive and an *angel* to bear witness.

"Thou wast heedless of this; now We have removed from thee thy veil, and sharp is thy sight this day."

And his companion will say, "This is what I have *of the record* ready." (50:21-24)

And listen! The day when the Crier will cry from a place nearby,

The Day when they will certainly hear the blast, that will be the day of coming forth *from the graves*.

Verily, it is We Who give life and cause death, and to Us is the *final* return.

On the day when the earth will cleave asunder from over them *and they will come forth* hastening—that will be a gathering together, quite easy for Us. (50:42-45)

… The day when the Summoner will summon *them* to a disagreeable thing,

While their eyes will be cast down and they will come forth from *their* graves as though they were locusts scattered about,

Hastening towards the Summoner. The disbelievers will say, "This is a hard day." (54:7-9)

And you shall be *divided into* three groups:

And the people of the right hand and what of the people of the right hand!—

And the people of the left hand and what of those who are of the left!—

Third, the foremost; they are the foremost; (56:8-11)

On the day when Allah will raise them all together, they will swear to Him even as they swear to you, and they will think that they have something *to stand upon*… (58:19)

The day when He shall gather you, on the Day of Gathering, that will be the day of mutual loss *and gain*… (64:10)

So leave them alone to indulge in idle talk and play until they meet that day of theirs which they are promised,

The day when they would emerge from their graves rushing forth as if they were hastening towards their targets,

With their eyes cast down; and disgrace will cover them. Such is the day which they are promised. (70:43-45)

Woe on that day unto those who reject *the truth*!

"This is the Day of Decision; We have gathered you and all the earlier peoples together.

"If now you have any stratagem, use it against Me."

Woe on that day unto those who reject *the truth*! (77:38-41)

Surely, the Day of Decision has an appointed time:

The day when the trumpet will be blown; and you will come horde after horde;

And the heaven shall be opened and shall become *all* doors;

And the mountains shall be made to move and shall become *as if they were* a mirage. (78:18-21)

It will only be a single cry,

And behold! They will *all come out* in the open. (79:14-15)

(Speaking of the dishonest people):

Do not such *people* know that they will be raised again

Unto a terrible day,

The day when mankind will stand before the Lord of the worlds? (83:5-7)

On that day will men come forth in scattered groups that they may be shown *the results of* their works. (99:7)

HEREAFTER—The Day of Judgment

Aye, whoso does evil and is encompassed by his sins—those are the inmates of the Fire; therein shall they abide.

But they who believe and do good works—those are the dwellers of Heaven; therein shall they abide. (2:82-83)

How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged? (3:26)

Beware of the Day when every soul shall find itself confronted with *all* the good it has done and *all* the evil it has done. It will wish there were a great distance between it and that *evil*. And Allah cautions you against His punishment… (3:31)

On the day when some faces shall be white, and some faces shall be black. As for those whose faces will be black, *it will be said to them*: "Did you disbelieve after believing? Taste, then, the punishment because you disbelieved."

And as for those whose faces will be white, they will be in the mercy of Allah; therein will they abide. (3:107-108)

… And whoever acts dishonestly shall bring *with him* that about which he has been dishonest, on the Day of Resurrection. Then shall every soul be fully paid what it has earned; and they shall not be wronged. (3:162)

Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed attained his goal… (3:186)

… Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allah.

But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow of the back of a date-stone. (4:124-125)

Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allah no friend nor helper. (4:174)

Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged. (6:161)

And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our Signs. (7:9-10)

… Surely, Allah suffers not the reward of those who do good to be lost.

And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, that Allah may give them the best reward for what they did. (9:120-121)

For those who do good deeds, there shall be the best *reward* and *yet* more *blessings*. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.

And *as for* those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect them against Allah. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide. (10:27-28)

Then will it be said to those who did wrong, "Taste ye the abiding punishment. You are not requited save for that which you used to earn." (10:53)

… And judgment shall be passed between them with equity, and they shall not be wronged. (10:55)

It will be so that Allah may requite each soul for what it has wrought. Surely, Allah is swift at reckoning. (14:52)

On the day when every soul will come pleading for itself, and every soul will be fully recompensed for what it did, and they will not be wronged. (16:112)

And every man's record of deeds have We fastened to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open.

"Read thy book. Sufficient is thy own soul this day as reckoner against thee." (17:14-15)

And the Book will be placed *before them*, and thou wilt see the guilty fearful of that which is therein; and they will say, "O woe to us! What kind of a Book is this! It leaves out nothing small or great but has recorded it." And they will find all that they did confronting *them*, and thy Lord does not wrong anyone. (18:50)

Surely, the Hour will come; I may reveal it, that every soul may be recompensed for its endeavour. (20:16)

Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live.

But he who comes to Him as a believer having done good deeds, for such are the highest ranks—

Gardens of Eternity, beneath which rivers flow; they will abide therein *for ever*. And that is the recompense of those who keep themselves pure. (20:75-77)

And *all* faces shall humble themselves before the Living, the Self-Subsisting and All-Sustaining *God*. And he shall indeed perish who bears *the burden of* iniquity.

But he who does good works, being a believer, will have no fear of injustice or loss. (20:112-113)

Nigh has drawn for men their reckoning, yet they turn away in heedlessness. (21:2)

And We shall set up *accurate* scales of justice for the Day of Resurrection so that no soul will be wronged in aught. And even if it were the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners. (21:48)

As to those who believe, and the Jews, and the Sabians[25], and the Christians, and the Magians[26] and the idolaters, verily, Allah will judge between them on the Day of Resurrection; surely Allah is Witness over all things. (22:18)

The kingdom that day shall be Allah's. He will judge between them. So those who believe and do good deeds will be in Gardens of Delight.

But those who disbelieve and reject Our Signs, will have an humiliating punishment. (22:57-58)

And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another.

Then those whose scales are heavy *in deeds*, it is these who will be prosperous;

But those whose good works are light—these are they who ruin their souls; in Hell will they abide. (23:102-104)

On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

On that day will Allah pay them their just due, and they will know that Allah alone is the Manifest Truth. (24:25-26)

Whoever does a good deed, shall have a better reward than that, and such will be secure from terror that day.

And those who do evil, shall be thrown down on their faces into the Fire: "Are you not rewarded for what you have been doing?" (27:90-91)

He who does a good deed shall have better reward than that; and *as for him* who does an evil deed—those who do evil deeds shall not be rewarded but *according to* what they did. (28:85)

And on the day when the Hour will arrive—on that day will they become separated *from one another*.

Then those who believed and did good works will be honoured and made happy in a garden.

But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these will be brought forth in punishment. (30:15-17)

So set thy face towards the Religion which is upright and helps others to be upright before there comes the day from Allah for which there will be no averting. On that day they will fall into groups distinct from each other.

Those who disbelieve will bear *the consequence of* their disbelief; and those who do righteous deeds prepare good for themselves,

That He, out of His bounty, may reward those who believe and do righteous deeds. Surely, He loves not the disbelievers. (30:44-46)

(Luqman's[27] exhortation to his son):

"O my dear son! even though it (good or evil deed) be the weight of a grain of mustard seed, and even though it be in a rock, or in the heavens, or in the earth, Allah will surely bring it out; verily Allah is the Knower of all subtleties, All-Aware. (31:17)

Say, "Our Lord will bring us all together; then He will judge between us with truth: and He is the Judge, the All-Knowing." (34:27)

… They will not be requited but for what they did. (34:34)

For those who disbelieve there is a severe punishment. And for those who believe and do good works there is forgiveness and a great reward. (35:8)

And on that day, no soul will be wronged in aught; nor will you be rewarded but for what you used to do. (36:55)

This day We shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they had earned. (36:66)

And you will be rewarded only for what you have wrought— (37:40)

And the earth will shine with the light of her Lord, and the Book will be laid *open before them*, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

And every soul will be fully rewarded for what it did. And He knows full well what they do. (39:70-71)

And thou wilt see the angels going round the Throne, glorifying their Lord with *His* praise. And it will be judged between them with justice. And it will be said: "All praise belongs to Allah, the Lord of the worlds." (39:76)

The day when they will *all* come forth; nothing concerning them will be hidden from Allah. "To whom belongs the kingdom this day?" To Allah, the One, the Most Supreme.

This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allah is Swift at reckoning. (40:17-18)

And Allah judges with truth while those on whom they call beside Him judge nothing… (40:21)

Whoso does evil will be requited only with the like of it; but who does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure. (40:41)

Verily, the Day of Decision is the appointed time for all of them,

The Day when a friend shall not avail a friend at all, nor shall they be helped,

Save those to whom Allah shows mercy. Surely, He is the Mighty, the Merciful. (44:41-43)

And Allah has created the heavens and the earth with truth and that every soul may be requited for that which it earns; and they shall not be wronged. (45:23)

And thou wilt see every people on *their* knees. Every people will be summoned to their record, *and it will be said to them*, "This day shall you be requited for that which you did.

"This is Our Book; it speaks against you with truth. We caused *all* that you did to be *fully* recorded." (45:29-30)

And for all are degrees *of rank* according to what they did, and that Allah may fully repay them for their deeds; and they shall not be wronged.

And on the day when those who disbelieve will be brought before the Fire, *it will be said to them*, "You exhausted your good things in the life of the world, and you *fully* enjoyed them. Now this day you shall be requited with ignominious punishment because you were arrogant in the earth without justification, and because you acted rebelliously." (46:20-21)

Surely, that which you are promised is true;

And the Judgment will surely come to pass. (51:6-7)

And to Allah belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have wrought, and that He may reward with what is best those who do good. (53:32)

The reward of goodness is nothing but goodness. (55:61)

Now if he be of those who have attained nearness *to God*,

Then *for him* is comfort and fragrance *of happiness* and a Garden of Bliss;

And if he be of those who are the people of the right,

Then "Peace be on thee, *who is* from the people of the right."

But if he be of those who reject *the truth* and are in error,

Then *for him will be* an entertainment of boiling water,

And burning Hell. (56:89-95)

On the day when Allah will raise them all together, He will inform them of what they did. Allah has kept account of it, while they forgot it. And Allah is Witness over all things.

Dost thou not see that Allah knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that , nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allah knows all things full well. (58:7-8)

The day when He shall gather you, on the Day of Gathering, that will be the day of mutual loss *and gain.* And whoso believes in Allah and does good deeds—He will remove from them the evil *consequences* of their deeds and He will make them enter Gardens through which streams flow, to abide therein for ever. That is the supreme triumph.

But *as to* those who disbelieve and reject Our Signs, these shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is! (64:10-11)

O ye who disbelieve! Make no excuses this day. You are requited for what you did. (66:8)

On that day you will be presented *before God*; *and* none of your secrets will remain hidden.

Then, as for him who is given his record in his right hand, he will say, "Come, read my record.

"Surely, I knew that I would meet my reckoning." (69:19-21)

But as for him who is given his record in his left hand, he will say, "O would that I had not been given my record!

"Nor known what my reckoning was!

"How I wish that *judgment* were a decree for me to perish!

"My wealth has been of no avail to me.

"My power has perished from me." (69:26-30)

That day will man be informed of that which he has sent forward and left behind.

Nay, man is fully aware of his own self;

Even though he puts forward his excuses. (75:14-16)

So when the stars are made to lose *their* light,

And when the heaven is rent asunder,

And when the mountains are blown away,

And when the Messengers are made to appear at the appointed time—

For what day has the time *of these happenings* been appointed?

For the Day of Decision.

And what should make thee know what the Day of Decision is!—

Woe on that day unto those who reject *the truth*! (77:9-16)

Thus surely do We reward those who do good. (77:45)

But when the great Disaster comes,

The day when man will call to mind *all* that he strove for,

And Hell will be made manifest to him who sees.

Then, as for him who rebels,

And who chooses the life of this world,

The Fire of Hell shall surely be *his* home.

But as for him who fears to stand before his Lord, and restrains his soul from evil desires,

The Garden shall surely be *his* home. (79:35-42)

And what should make thee know what the Day of Judgment is!

Again, what should make thee know what the Day of Judgment is!

The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allah's. (82:18-20)

Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him.

Then as for him who is given his book *of record* in his right hand,

He will soon have an easy reckoning,
And he will return to his household rejoicing.
But as for him who will have his book *of record* given to him behind his back,
He will soon call for destruction,
And he will burn in a blazing Fire.
Verily, *before this* he lived joyfully among his family.
He indeed thought that he would never return *to God*. (84:7-15)

On that day will men come forth in scattered groups that they may be shown *the results of* their works.
Then whoso does an atom's weight of good will see it,
And whoso does an atom's weight of evil will *also* see it. (99:7-9)

Then as for him whose scales are heavy,
He will have a pleasant life.
But as for him whose scales are light,
His mother will be "Hawiyah".
And what should make thee know what that is?
It is a burning Fire. (101:7-12)

HEREAFTER—Intercession

And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it; nor shall ransom be taken from it; nor shall they be helped. (2:49)

And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped. (2:124)

… Who is he that will intercede with Him except by His permission?... (2:256)

Behold! you are they who pleaded for them (the faithless people) in the present life. But who will plead with Allah for them on the Day of Resurrection, or who will be a guardian over them? (4:110)

Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allah no friend nor helper. (4:174)

And warn thereby those who fear that they shall be gathered to their Lord, that they shall have no friend nor intercessor beside Him, so that they may become righteous. (6:52)

And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish *people* thereby lest a soul be consigned to perdition for what it has wrought. It shall have no helper nor intercessor beside Allah; and even if it offer every ransom, it shall not be accepted from it. These are they who have been delivered over to destruction for their own acts. They will have drink of boiling water and a grievous punishment, because they disbelieved. (6:71)

… There is no intercessor *with Him* save after His permission. That is Allah, your Lord, so worship Him… (10:4)

Remember the day when We shall gather the righteous before the Gracious *God* as *honoured* guests.
And We shall drive the guilty to Hell like a herd to a watering place.
None will have the power of intercession save he who has received a promise from the Gracious *God*. (19:86-88)

On that day intercession shall not avail *any person* save him in whose case the Gracious *God* grants permission and with whose word *of faith* He is pleased. (20:110)

And they shall have no intercessors from *among them* whom they associate *with God*; and they will deny *those* whom they associate *with Him*. (30:14)

… You have no helper or intercessor beside Him. Will you not then reflect? (32:5)

No intercession avails with Him, except for him about whom He permits *it*… (34:24)

Have they taken intercessors beside Allah? Say, Even if they have no power over anything and no intelligence?"

Say, "All intercession rests with Allah. To Him belongs the kingdom of the heavens and the earth. And to Him then shall you be brought back." (39:44-45)

… The wrongdoers will have no loving friend, nor any intercessor whose *intercession* will be complied with. (40:19)

And those on whom they call beside Him possess no power of intercession… (43:87)

And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allah has given permission to whomsoever He wills and pleases. (53:27)

Neither your ties of kindred nor your children will avail you aught on the Day of Resurrection. He will decide between you. And Allah sees all that you do. (60:4)

(Concerning the guilty ones entering Hell):

So the intercession of intercessors will not avail them. (74:49)

The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allah's. (82:20)

On the day when secrets shall be disclosed.

Then he will have no strength and helper. (86:10-11)

HEREAFTER—Heaven and the rewards

And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, they will say: "This is what was given us before," whereas only similar things shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide. (2:26)

But they who believe and do good works—those are the dwellers of Heaven; therein shall they abide. (2:83)

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose expanse is the heavens and the earth, prepared for the God-fearing— (3:134)

Do you suppose that you will enter Heaven while Allah has not yet distinguished those of you that strive *in the way of Allah* and has not yet distinguished the steadfast? (3:143)

… And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed attained his goal. And the life of this world is nothing but an illusory enjoyment. (3:186)

And those who believe and do good works, We shall make them enter Gardens through which streams flow, to abide therein for ever; therein shall they have spouses purified *by Us*; and We shall admit them to a *place of* pleasant and plenteous shade. (4:58)

But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone. (4:125)

Allah will say, "This is a day when *only* the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide for ever. Allah is well pleased with them, and they are well pleased with Him; that indeed is the great triumph." (5:120)

But *as to* those who believe and do good works—*and* We task not any soul beyond its capacity—these are the inmates of Heaven; they shall abide therein.

And We shall remove whatever rancour may be in their hearts. Beneath them shall flow rivers. And they shall say, "All praise belongs to Allah Who has guided us to this. And we could not have found guidance, if Allah had not guided us. The Messengers of our Lord did indeed bring the truth." And it shall be proclaimed unto them: "This is the Heaven which you have been given

for an inheritance *as a reward* for what you used to do." (7:43-44)

… And the abode of the Hereafter is better for those who are righteous. Will you not then understand? (7:170)

Allah has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of Allah is the greatest of all. That is the supreme triumph. (9:72)

But as for those who will prove fortunate, they shall be in Heaven; abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will—a gift that shall not be cut off. (11:109)

(Referring to the righteous):

… It is these who shall have the *best* reward of the *final* Abode—

Gardens of Eternity. They shall enter them and *also* those who are righteous among their fathers, and their wives and their children. And angles shall enter unto them from every gate, *saying*:

"Peace be unto you, because you were steadfast; behold how excellent is the reward of the *final* Abode!" (13:23-25)

The similitude of the Heaven promised to the God-fearing is, that through it flow streams: its fruit is everlasting, and *so is* its shade. That is the reward of those who are righteous; and the reward of the disbelievers is Fire. (13:36)

And those who believe and do good works will be admitted into Gardens through which rivers flow, wherein they will abide by the command of their Lord. Their greeting therein will be "Peace." (14:24)

Verily, the righteous will be *placed* amid gardens and fountains.

"Enter therein with peace, in safety."

And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers, reclining on couches, facing one another.

Fatigue shall not touch them there, nor shall they *ever* be ejected therefrom. (15:46-49)

… For those who do good there is good in this world. And the home of the Hereafter is even better. Excellent indeed is the abode of the righteous—

Gardens of Eternity, which they will enter; through them flow streams. They will have therein what they wish for. Thus does Allah reward the righteous,

Those whom the angels cause to die while they are pure. They say, "Peace be unto you! Enter Heaven because of what you used to do." (16:31-33)

… That it (the Holy Qur'an) may give the *believers who do good deeds* the glad tidings that they shall have a good reward,

Wherein they shall abide for ever; (18:3-4)

Verily, those who believe and do good works—surely, We suffer not the reward of those who do good works to be lost—

It is these who will have Gardens of Eternity beneath which streams shall flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How good the reward and how excellent the place of rest! (18:31-32)

Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,

Wherein they will abide; they will not desire any change therefrom. (18:108-109)

… Those who repent and believe and do good deeds. These will enter Heaven, and they will not be wronged in the least—

Gardens of Eternity, which the Gracious *God* has promised to His servants in the unseen. Surely, His promise must come to pass.

They will not hear therein anything vain, but only *greetings of* Peace; and they will have their sustenance therein, morning and evening.

Such is the Heaven which We give for an inheritance to those of Our servants who are righteous. (19:61-64)

And each of them shall come to Him singly on the Day of Resurrection.

Those who believe and do good deeds—the Gracious *God* will create for them love in their *hearts*. (19:96-97)

But he who comes to Him as a believer having done good deeds, for such are the highest ranks—

Gardens of Eternity, beneath which rivers flow; they will abide therein *for ever*. And that is the recompense of those who keep themselves pure." (20:76-77)

But as for those for whom *the promise of* a good reward has already gone forth from Us, these will be removed far from it (Hell).

They will not hear the slightest sound thereof; and they shall abide in that which their souls desire.

The Great Terror will not grieve them, and the angels will meet them, *saying*, "This is your day which you were promised." (21:102-104)

Verily, Allah will cause those who believe and do good deeds to enter Gardens beneath which rivers flow; surely Allah does what He will. (22:15)

But Allah will cause those who *believe and do good deeds* to enter Gardens beneath which rivers flow. They will be adorned therein with bracelets of gold, and with pearls; and their raiment therein will be of silk.

And they will be guided only to virtuous speech, and they will be guided to the path of the Praiseworthy *God*. (22:24-25)

Say, "Is that (Hell) better or the Garden of Eternity, which is promised to the righteous. It will be their reward and resort."

They will have therein whatsoever they desire, abiding *therein for ever*. It is a promise from thy Lord, to be *always* prayed for. (25:16-17)

And *as to* those who believe and do good works, We shall surely remove from them their evils, and We shall surely give them the best reward of their works. (29:8)

And those who *believe and do good works*—them shall We surely house in lofty mansions of Paradise, beneath which rivers flow. They will abide therein. Excellent is the reward of those who work *good*,

Those who are steadfast, and put their trust in their Lord. (29:59-60)

Then those who believed and did good works will be honoured and made happy in a garden. (30:16)

Surely those who believe and do good works—they will have Gardens of Delight,

Wherein they will abide. Allah has *made* a true promise; and He is the Mighty, the Wise. (31:9-10)

And no soul knows what joy of the eyes is kept hidden for them, as a reward for their good works. (32:18)

As for those who believe and do good works, they will have Gardens of Eternal Abode, as an entertainment, for what they used to do. (32:20)

Gardens of Eternity! They will enter them. They will be adorned therein with bracelets of gold, and pearls; and their garments therein will be of silk.

And they will say, "All praise belongs to Allah Who has removed grief from us. Surely, our Lord is Most Forgiving, Most Appreciating,

"Who has, out of His bounty, settled us in the Abode of Eternity, where no toil will touch us, nor any *sense of* weariness affect us therein." (35:34-35)

Verily, the inhabitants of Heaven, on that day, will be happily employed in several occupations.

They and their wives will be in pleasant shades, reclining on raised couches.

They will have fruits therein, and they will have whatever they call for.

"Peace *on you*"—a word *of greeting* from the Merciful Lord. (36:56-59)

… The chosen servants of Allah;
These will have a known provision:
Fruits; and they shall be honoured,
In the Gardens of Bliss,
Seated on thrones, facing one another.

They will be served round with a cup from a flowing fountain,

Sparkling white, delicious to the drinkers,

Wherein there will be no intoxication, nor will they be exhausted thereby.

And with them will be *chaste* women, with restrained looks *and* large beautiful eyes,

As though they were sheltered eggs. (37:41-50)

… And the righteous will surely have excellent retreat:

Gardens of Eternity, with their gates thrown open to them,

Reclining therein *on cushions*; they will therein call *at pleasure* for plenteous fruit and drink.

And with them will be *chaste women*, restraining their looks, companions of equal age.

This is what you are promised for the Day of Reckoning.

Verily, this is Our provision which will never be exhausted. (38:50-55)

But for them who fear their Lord there are lofty mansions built over lofty mansions, beneath which rivers flow. Allah has made that promise; *and* Allah breaks not *His* promise. (39:21)

And those who feared their Lord will be conducted to Heaven in groups until, when they reach it, and its gates are opened, and its Keepers say to them, "Peace be upon you! Be ye happy, and enter it abiding *therein*;"

And they will say, "All praise belongs to Allah Who has fulfilled His promise to us, and has given us the land for an inheritance, making our abode in the Garden wherever we please." How excellent then is the reward of the *righteous* workers! (39:74-75)

… But those who believe and do good works will be in the meadows of the Gardens. They shall have with their Lord whatever they will desire. That is the great bounty *of God*.

This it is whereof Allah gives the glad tidings to His servants who believe and do good works… (42:23-24)

"O My servants, there is no fear for you this day, nor shall you grieve;

"Those who believed in Our Signs and submitted,

"Enter ye the Garden, you and your spouses will be honoured and made happy."

To them will be passed round dishes of gold and cups, and therein will be all that the souls desire and *in which* the eyes delight. "And therein will you abide.

"And this is the Garden to which you have been made heirs because of what you have been doing.

"Therein for you is fruit in abundance, which you will eat." (43:69-74)

Verily, the righteous will be in a place of security,

Amid gardens and springs,

Attired in fine silk and heavy brocade, facing one another.

Thus *will it be*. And we shall consort them with fair maidens, having wide *beautiful* eyes.

They will call therein for every *kind of* fruit, in *peace and* security.

They will not taste death therein, other than the first death. And He will save them from the punishment of the blazing Fire,

As an act of grace from thy Lord. That is the supreme triumph. (44:52-58)

Now as for those who believed and did good works, their Lord will admit them into His mercy. That is the clear achievement. (45:31)

These are the dwellers of the Garden; they shall abide therein—a recompense for what they did. (46:15)

A description of the Garden promised to the righteous: therein are rivers of water which corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, a delight to those who drink; and rivers of clarified honey. And in it they will have all *kinds of* fruit, and forgiveness from their Lord. Can *those who enjoy such bliss* be like those who abide in the Fire and who are given boiling water to drink so that it tears their bowels? (47:16)

And Heaven will be brought near to the righteous, no longer remote.

"This is what was promised to you—to everyone who always turned *to God* and was watchful *of his* actions,

"Who feared the Gracious *God* in private and came *to Him* with a penitent heart.

"Enter ye therein in peace. This is the Day of Eternity."

They will have therein whatever they desire, and with Us is *a good deal* more. (50:32-36)

Surely the righteous will be in the midst of gardens and springs,

Receiving what their Lord will give them; for they used to do good before that.

They used to sleep but a little of the night;

And at the dawn of the day they sought forgiveness;

And in their wealth is a share belonging to the beggar and the destitute. (51:16-20)

Verily, the righteous are in Gardens and in bliss,

Enjoying what their Lord has bestowed on them; and their Lord has saved them from the torment of the Fire.

"Eat and drink joyfully, as a reward for what you used to do,

"Reclining on couches arranged in rows." And We shall consort them with fair maidens having wide, *beautiful* eyes.

And those who believe and whose children follow them in faith—with them shall We join their children. And We will not diminish anything from *the rewards of* their works. Every man stands pledged for what he has earned.

And We shall bestow upon them *an abundance of* fruit and meat such as they will wish for.

There they shall pass from one to another a cup wherein is neither levity nor sin.

And there will wait upon them youths of their own, as though they were pearls well-preserved.

And they will turn to one another, asking mutual questions.

They will say, "Before this, when *we were* among our family, we were very much afraid *of God's displeasure*;

"But Allah has been gracious unto us and has saved us from the torment of the burning blast.

"We used to pray to Him before. Surely, He is the Beneficent, the Merciful." (52:18-29)

Verily, the righteous will be in the midst of Gardens and streams,

In the seat of truth with an Omnipotent King. (54:55-56)

But for him who is awed by the lofty station of his Lord, there are two Gardens.

Which, then, of the favours of your Lord will you twain deny?—

Both having many branches.

Which, then, of the favours of your Lord will you twain deny?—

In both of them there are two fountains flowing *free*.

Which, then, of the favours of your Lord will you twain deny?—

Therein will be every *kind of* fruit in pairs.

Which, then, of the favours of your Lord will you twain deny?—

They will recline *on couches* above carpets, the linings of which will be of thick brocade. And the ripe fruit of the two Gardens will be within easy reach.

Which, then, of the favours of your Lord will you twain deny?—

There in will *also* be *chaste maidens* of modest gaze, whom neither man nor Jinn will have touched before them—

Which, then, of the favours of your Lord will you twain deny?—

As if they were rubies and small pearls.

Which, then, of the favours of your Lord will you twain deny?—

The reward of goodness is nothing but goodness.

Which, then, of the favours of your Lord will you twain deny?—

And besides these two, there are two other Gardens—

Which, then, of the favours of your Lord will you twain deny?—

Dark green with foliage.

Which, then, of the favours of your Lord will you twain deny?—

Therein *also* will be two springs gushing forth with water.

Which, then, of the favours of your Lord will you twain deny?—

In both of them there will be *all kinds of* fruit, and dates and pomegranates.

Which, then, of the favours of your Lord will you twain deny?—

Therein will be *maidens*, good *and beautiful*—

Which, then, of the favours of your Lord will you twain deny?—

Fair maidens with lovely black eyes, well-guarded in pavilions—

Which, then, of the favours of your Lord will you twain deny?—

Whom neither man nor Jinn will have touched before them—

Which, then, of the favours of your Lord will you twain deny?—

Reclining on green cushions and beautiful carpets.

Which, then, of the favours of your Lord will you twain deny? (55:47-78)

And you shall be *divided into* three groups:

And the people of the right hand and what of the people of the right hand!

And the people of the left hand and what of the people of the left hand!

Third, the foremost; they are the foremost;

They will have achieved nearness *to God*.

They will be in the Gardens of Bliss—

A large party from among the earlier people[28],

And a smaller group from among the people of the latter days[29],

Seated on couches inwrought *with gold and jewels*,

Reclining thereon facing each other.

There will wait on them youths, who will not age,

Carrying goblets and ewers and cups *filled* out of a flowing spring—

No headache will they get therefrom, nor will they be intoxicated—

And *carrying* such fruits as they choose,

And flesh of birds as they may desire.

And *there will be* fair maidens with wide, lovely eyes,

Like pearls, well concealed *and protected*.

As a reward for what they did.

They will not hear therein any vain or sinful talk,

Except *only* the word *of salutation*, "Peace, peace."

The people of the right hand and what of the people of the right hand!

They will be amidst thornless lote-trees,

And clustered bananas,

And extended shade,

And flowing water,

And abundant fruit,

Neither failing nor forbidden,

And *they will have* noble spouses—

Verily, We have created them a *good* creation,

And made them virgins,

Loving, of equal age

For the people of the right.

A large party from among the early[30] *Muslims*,

And a large party from the later[31] ones. (56:8-41)

Now if he be of those who have attained nearness *to God*,

Then *for him* is comfort and fragrance *of happiness* and a Garden of Bliss;

And if he be of those who are the people of the right,,

Then "Peace be on thee, *who is* from the people of the right." (56:89-92)

And *think of* the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, *and it will be said to them*, "Glad tidings for you this day! Gardens through which streams flow, wherein you will abide. That is the supreme triumph." (57:13)

Vie with one another in seeking forgiveness from your Lord and for a paradise, whose span is like the span of the heaven and the earth; it has been prepared for those who believe in Allah and His Messenger. That is Allah's grace; He bestows it upon whomsoever He pleases, and Allah is the Lord of immense grace. (57:22)

… And whoso believes in Allah and does good deeds—He will remove from them the evil *consequences* of their deeds and He will make them enter Gardens through which streams flow, to abide therein for ever. That is the supreme triumph. (64:10)

Then, as for him who is given his record in his right hand, he will say, "Come, read my record.

"Surely, I knew that I would meet my reckoning."

So he will have a delightful life,

In a lofty Garden,

Whereof clusters of fruit will be within easy reach.

"Eat and drink joyfully because of the *good* deeds you did in days gone by." (69:20-25)

Some faces on that day will be bright,
Looking *eagerly* towards their Lord; (75:23-24)

But the virtuous drink of a cup, tempered with camphor—
A spring wherefrom the servants of Allah drink. They make it gush forth—a forceful gushing forth.
They fulfil *their* vow, and fear a day the evil of which is widespread.
And they feed, for love of Him, the poor, the orphan, and the prisoner,
Saying, "We feed you for Allah's pleasure *only*. We desire no reward nor thanks from you.
"Verily, we fear from our Lord a frowning and distressful day."
So Allah will save them from the evil of that day, and will grant them cheerfulness and happiness.
And He will reward them, for their steadfastness, with a Garden and *a raiment of* silk,
Reclining therein upon couches, they will find there neither excessive heat nor excessive cold.
And its shades will be close over them, and its clustered fruits will be brought within easy reach.
And vessels of silver will be passed round among them, and *also* goblets of glass,
Glass with silver which they fashioned with outstanding skill.
And therein will they be given to drink a cup tempered with ginger,
From a spring therein named Salsabil.
And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.
And when thou seest thou wilt see there a bliss and a great kingdom.
On them will be garments of fine green silk and brocade. And they will be decked with bracelets of silver. And their Lord will give them to drink a pure beverage.
"This is your reward, and your labour has been appreciated." (76:6-23)

The righteous will be in *the midst of* shades and springs,
And fruits, such as they will desire.
"Eat and drink pleasantly as a reward for what you did."
Thus surely do We reward those who do good. (77:42-45)

Verily, for the righteous is a triumph:
Walled gardens and grape-vines,
And young maidens of equal age,
And overflowing cups.
Therein they will hear no idle talk nor lying:
A recompense from thy Lord—a gift in proportion *to their works*. (78:32-37)

But as for him who fears to stand before his Lord, and restrains his soul from evil desires,
The Garden shall surely be *his* home. (79:41-42)

Nay! But the record of the virtuous is surely in Illiyyin.
And what should make thee know what Illiyyin is?
It is a Book written *comprehensively*.
The chosen ones *of God* will witness it.
Surely the virtuous *will be* in bliss,
Seated on couches, gazing.
Thou wilt find in their faces the freshness of bliss.
They will be given to drink of a pure sealed beverage,
The sealing of it will be *with* musk—for this let the aspirants aspire—
And it will be tempered with *the water of* Tasnim,
A spring of which the chosen ones will drink. (83:19-29)

But *as to* those who believe and do good works, theirs is an unending reward. (84:26)

And some faces on that day will be joyful,
Well pleased with their labour,
In a lofty Garden,
Wherein thou will hear no idle talk;
Therein is a running spring,
Therein are raised couches,
And goblets properly placed,
And cushions *beautifully* ranged,
And carpets *tastefully* spread. (88:9-17)

And thou, O soul at peace!
Return to thy Lord well pleased *with Him*; He well pleased *with thee*.

So enter thou among My chosen servants,
And enter thou My Garden. (89:28-31)

But the righteous *one* shall be kept away from it (the Fire),

Who gives his wealth to become purified.

And he owes no favour to anyone, which is to be repaid,

Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

And soon will He be well pleased *with him*. (92:18-22)

Verily, those who believe and do good works—they are the best of creatures.

Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein for ever. Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord. (98:8-9)

Then as for him whose scales are heavy,
He will have a pleasant life. (101:7-8)

HEREAFTER—Hell and the punishments

Aye, whoso does evil and is encompassed by his sins—those are the inmates of the Fire; therein shall they abide. (2:82)

These are they who have preferred the present life to the Hereafter. Their punishment shall not therefore be lightened, nor shall they be helped *in any other way*. (2:87)

As for those who take a paltry price in exchange for *their* covenant with Allah and their oaths, they shall have no portion in the life to come, and Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment. (3:78)

Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allah is Mighty, Wise. (4:57)

Surely, those who have disbelieved and have acted unjustly, Allah is not going to forgive them, nor will He show them any way,

Except the way of Hell, wherein they shall abide for a long, long period… (4:169-170)

Surely, if those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment. (5:37-38)

And the inmates of the Fire will call out to the inmates of Heaven, "Pour out on us some water or some of that which Allah has provided for you." They will say, "Verily, Allah has forbidden them both to disbelievers—

"Those who took their religion for a pastime and a sport, and whom the life of the world beguiled." This day, then, shall We forget them as they forgot the meeting of this day of theirs, and as they used to deny Our Signs. (7:51-52)

And *as for* those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect them against Allah. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide.

Beware of the day when We shall gather them all together, then shall We say to those who ascribed partners *to God*, "Stay put where you are—you and your associate gods." Then shall We separate them; and those whom they had considered partners will say, "It is not we whom you worshipped.

"So Allah is sufficient Witness between you and us. We were absolutely unaware of your devotion." (10:28-30)

… That is a day for which mankind shall be gathered together and that is a day *the proceedings of* which shall be witnessed *by all*.

And We delay it not save for a computed term.

The day it comes, no soul shall speak except by His permission; then *some* of them will be unfortunate and *others* fortunate.

As for those who will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing.

Abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will. Surely, thy Lord does bring about what He pleases. (11:104-108)

… But the word of thy Lord shall be fulfilled: "Verily, I will fill Hell with *the disobedient* Jinn and men all together." (11:120)

… And he whom Allah lets go astray shall have no guide.

For them is a punishment in the present life; and, surely, the punishment of the Hereafter is harder, and they will have no defender against Allah. (13:34-35)

… Every haughty enemy *of truth* came to naught.

Before him is Hell; and he shall be made to drink boiling water.

He will drink it sip by sip, reluctantly, being unable to quaff it. And death shall come to him from every quarter, *yet* he shall not die. And besides that there shall be *for him* a severe chastisement. (14:16-18)

(Speaking of the erring ones):

And, surely, Hell is the promised place for them all.

It has seven gates; *and* each gate has a portion of them allotted *to it*. (15:44-45)

… But *as for* those whom He allows to perish, thou wilt find for them no helpers beside Him. And on the Day of Resurrection We shall gather them together on their faces, blind, dumb and deaf. Their abode will be Hell; every time it abates, We shall increase for them the flame. (17:98)

… Verily, We have prepared for the wrongdoers a fire whose *flaming* canopy shall enclose them. And if they cry for help, they will be helped with water like molten lead which will burn the faces. How dreadful the drink, and how evil is *the Fire as* a resting place! (18:30)

Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live. (20:75)

And the true promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare *and they will say*, "Alas for us! we were indeed heedless of this; nay, we were wrongdoers!"

"Surely, you and that which you worship beside Allah are the fuel of Hell. To it shall you *all* come."

If these had been gods, they would not have come to it; and all will abide therein.

Therein shall be groaning for them and they will not hear therein. (21:98-101)

… As for those who disbelieve, garments of fire will be cut out for them; *and* boiling water will be poured down their heads,

Whereby that which is in their bellies, and *their* skins too, will be melted;

And for them there will be maces of iron *with which to punish them*.

Whenever they will seek to get out of it from anguish, they will be turned back into it; and *it will be said to them*, "Taste ye the punishment of burning!" (22:20-23)

Nay, they deny the Hour, and for those who deny the Hour We have prepared a blazing fire.

When it sees them from a place far off, they will hear its raging and roaring.

And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.

"Pray not today for one destruction, but pray for many destructions." (25:12-15)

Remember the day when the wrongdoer will bite his hands; he will say, "O, would that I had taken *the same* way with the Messenger!

"Ah, woe is me! Would that I had never taken such a one for a friend!

"He led me astray from the Reminder after it had come to me." And Satan is man's great deserter. (25:28-30)

(The prayer of the servants of God):

"Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

"It is indeed evil as a place of rest and as an abode." (25:66-67)

But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these will be brought forth in punishment. (30:17)

… I will fill Hell with Jinn and men all together.

So taste ye *the punishment of your deeds* for you forgot the meeting of this day of yours. We have forgotten you. And taste ye the lasting punishment because of that which you used to do. (32:14-15)

And as for those who are disobedient, their abode will be the Fire. Every time they desire to come forth therefrom, they will be turned back into it, and it will be said to them, "Taste the punishment of the Fire which you used to deny."

And most surely We will make them taste of the lesser punishment before the greater punishment, so that they may return *to Us for repentance*. (32:21-22)

Allah has surely cursed the disbelievers, and has prepared for them a burning fire,

Wherein they will abide for ever. They will find *therein* no friend nor helper.

On the day when their faces are turned over in the Fire, they will say, "Oh, would that we had obeyed Allah and obeyed the Messenger!"

And they will say, "Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way.

"Our Lord, give them double punishment and curse them with a very great curse." (33:65-69)

But *as for* those who disbelieve, for them is the fire of Hell. It will not be decreed for them that they may die; nor will the punishment thereof be lightened for them. Thus do We requite every ungrateful person.

And they will cry for help therein, "O our Lord, take us out, we will do righteous works other than those we used to do." "Did We not give you a life *long enough* so that he who would reflect could reflect therein? And there came unto you a Warner *too*. So taste ye *the punishment*; for wrongdoers have no helper." (35:37-38)

And *God will say*, "Separate yourselves *from the righteous* this day, O ye guilty ones!

"Did I not enjoin on you, O ye sons of Adam, that you worship not Satan—for he is to you an open enemy—

"And that you worship Me? This is the right path.

"And he did lead astray a great multitude of you. Why did you not then understand?

"This is the Hell which you were promised.

"Enter it this day, because you disbelieved."

This day We shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they had earned. (36:60-66)

And it will be said to the angels, "Assemble those who acted wrongfully, along with their companions, and what they used to worship

"Beside Allah; and lead them to the path of the Fire;

"And stop them; for they must be questioned."

"What is the matter with you that you help not one another?"

Nay, on that day they will surrender themselves. (37:23-27)

Is that better as an entertainment, or the tree of Zaqqum?

Verily We have made it a trial for the wrongdoers.

It is a tree that springs forth in the bottom of Hell;

The fruit thereof is as though it were the heads of serpents.

And they shall eat of it and fill the bellies therewith.

Then will they have in addition to it a mixture of boiling water *as a drink*.

Then surely their return shall be to Hell. (37:63-69)

… But for the rebellious there is an evil place of return—

Hell, wherein they will burn. What an evil resting place!

This is *what they will have*. So let them taste it: a boiling fluid, and an intensely cold and stinking drink.

And *various kinds of* other *torments* of a similar nature. (38:56-59)

And on the Day of Resurrection, thou wilt see those who lied against Allah with their faces

blackened. Is there not in Hell an abode for the proud? (39:61)

And those who disbelieve will be driven to Hell in troops until, when they reach it, its gates will be opened, and its Keepers will say to them: "Did not Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this Day of yours?" They will say, "Yea," but the sentence of punishment has become justly due against the disbelievers.

It will be said, "Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant." (39:72-73)

Certainly to those who disbelieved a call will be made to them, "The detestation of Allah is greater than your detestation of yourselves, when you were called to have faith and you rejected *it*.

They will say, "Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice, and now we confess our sins. Is then there a way out?"

It will be said to them: "That is because when Allah alone was proclaimed you rejected *the call* but when partners were associated with Him, you believed. But the *last* word belongs to Allah, the Lofty, the Great." (40:11-13)

And when they will dispute with one another in the Fire, the weak will say to those who were proud, "Verily, we were your followers; will you then relieve us of a portion of the Fire?"

Those, who were proud, will say, "We are all in it. Allah has already judged between *His* servants."

And those in the Fire will say to the Keepers of Hell, "Pray to your Lord that He may lighten for us the punishment for a *single* day."

They will say, "Did not your Messenger come to you with manifest Signs?" They will say, "Yea." *The Keepers* will say, "Then pray on." But the prayer of disbelievers is of no avail. (40:48-51)

Those who reject the Book and that which We sent Our Messengers. But soon will they come to know,

When the iron-collars will be round their necks, and chains *too*. They will be dragged

Into boiling water; then in the Fire will they be burnt.

Then it will be said to them, "Where are those whom you associated *with God*

"Beside Allah?" They will say, "They have vanished away from us. Nay, we never prayed to anything before." Thus will Allah confound the disbelievers.

"That is because you exulted in the earth without justification, and because you behaved insolently.

"Enter ye the gates of Hell, to abide therein. And evil is the abode of the proud." (40:71-77)

And on the day when the enemies of Allah will be flocked together and led to the fire, they will be marched in order..

Till, when they reach it, their ears and their eyes and their skins will bear witness against them as to what they had been doing.

And they will say to their skins: "Why bear ye witness against us?" They will say, "Allah has made us to speak as He has made everything to speak. And He it is Who created you the first time, and unto Him have you been brought back.

"And you did not fear *while committing sins* that your ears and your eyes and skins would bear witness against you, nay, you thought that *even* Allah did not know much of what you used to do.

"And that thought of yours, which you entertained concerning your Lord, has ruined you. So *now* you have become of those who are lost."

Now if they can endure, the Fire is their abode; and if they seek a hearing, they will not be those who are heard. (41:20-25)

And most certainly We will make those who disbelieve taste a severe punishment, and, most certainly, We will requite them for the worst of their deeds.

That is the reward of the enemies of Allah—the Fire. For them there will be an abiding home therein as a requital because they used to deny Our Signs.

And those who disbelieve will say, "Our Lord, show us those who led us astray from among both the Jinn and men, that we may put them under our feet so that both of them may become of the lowest." (41:28-30)

And thou wilt see them (the wrongdoers) brought before it (the Fire), casting down *their eyes* on account of disgrace, looking *thereat* with a stealthy glance. And those who believe will say, "The losers indeed are those who ruin themselves and their families on the Day of Resurrection." Behold! The wrongdoers are *to remain* in a lasting punishment.

And they have no helpers to help them other than Allah. And for him whom Allah adjudges astray there is no way *at all*. (42:46-47)

The guilty will certainly abide in the punishment of Hell.

It will not be mitigated to them, and they will be seized therein with despair.

And We wronged them not, but it was they themselves who were the wrongdoers.

And they will cry out: "O custodian *of Hell*, let, your Lord cause us to perish. He will reply, "You must remain." (43:75-78)

Verily, the tree of Zaqqum

Will be the food of the sinful,

Like molten copper, it will boil in *their* bellies,

Like the boiling of scalding water.

"Seize him and drag him into the midst of the blazing Fire;

"Then pour upon his head the torment of boiling water."

"Taste *it*! Thou *didst consider* thyself the mighty, the honourable.

"This indeed is what you did doubt." (44:44-51)

But as to those who disbelieved: "Were not My Signs recited unto you? But you were arrogant, and were a guilty people.

"And when it was said, 'The promise of Allah is certainly true, and *as to* the Hour, there is no doubt about its *coming*,' you said, 'We know not what the Hour is; we think it to be nothing but a conjecture, and we are not convinced,'"

And the evil *consequence* of their deeds will become apparent to them, and that which they used to mock at shall encompass them.

And it will be said *to them*, "This day shall We forget you, as you forgot the meeting of this day of yours. And your resort is the Fire, and you will have no helpers.

"This *is so*, because you made a jest of the Signs of Allah, and the life of the world deceived you." Therefore, that day they will not be taken out from thence, nor will they be granted access to the threshold. (45:32-36)

On that day We will say to Hell, "Art thou filled up?", and it will answer, "Is there more?" (50:31)

Cursed be the conjecturers,

Who are drowned deep in negligence.

They ask: "When will be the Day of Judgment?"

It will be the day when they will be tormented at the Fire.

"Taste ye *the consequence of* your mischief. This is what you were hastening towards." (51:11-15)

The punishment of thy Lord shall certainly come to pass;

There is none that can avert it.

On the day when the heaven will heave with great commotion,

And the mountains will move a great moving,

Then woe that day to those who reject the truth,

Who sportingly indulge in idle talk.

The day when they shall be thrust into the fire of Hell *with a violent* thrust.

"This is the Fire which you treated as a lie.

"Is this then magic, or do you not see?

"Burn ye therein; and whether you show patience or you show *it* not, it will be the same for you. You are requited *only* for what you used to do." (52:8-17)

Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.

Surely, the guilty are in *manifest* error and gone mad.

On the day when they will be dragged into the Fire on their faces, *and it will be said to them*, "Taste ye the touch of Hell." (54:47-49)

And you shall be *divided into* three groups:

And the people of the right hand and what of the people of the right hand!—

And the people of the left hand and what of the people of the left hand!—

Third, the foremost; they are the foremost; (56:8-11)

And the people belonging to the left and what of those who belong to the left!—

They will be in the midst of scorching winds and scalding water,

And under the shadow of black smoke,

Neither cool nor of any good.

Before this day they lived a life of ease and plenty

And used to persist in extreme sinfulness. (56:42-47)

Say, "*Yes*, the earlier ones and the later ones

"Will *all* be gathered together unto the fixed time of an appointed day.

"Then, O ye that have gone astray and have rejected *the truth*,

"You will surely eat of the tree of Zaqqum,

"And will fill *your* bellies therewith,

"And will drink thereon of boiling water,

"Drinking like an ever thirsty camel."

This will be their entertainment on the Day of Judgment. (56:50-57)

But if he be of those who reject *the truth* and are in error,

Then *for him will be* an entertainment of boiling water,

And burning in Hell.

Verily, this is the certain truth. (56:93-96)

And for those who disbelieve in their Lord there is the punishment of Hell, and an evil resort it is!

When they are cast therein, they will hear it roaring as it boils up.

It will almost burst with fury. Whenever a host *of disbelievers* is cast into it the wardens thereof will ask them, "Did no Warner come to you?"

They will say, "Yea, verily, a Warner did come to us, but we treated *him* as a liar, and we said, 'Allah has not revealed anything; you are but in great error.'"

And they will say, "If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire."

Then will they confess their sins; but damnation be for the inmates of the Fire. (67:7-12)

On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able *to do so*;

Their eyes will be cast down *and* humiliation will cover them; and they were indeed called upon to prostrate themselves when they were safe and sound, *but they obeyed not*.

So leave Me *alone* with those who reject this word *of Ours*. We shall draw them *near to destruction* step by step from whence they know not.

And I give them respite; for My plan is strong. (68:43-46)

But as for him who is given his record in his left hand, he will say, "O would that I had not been given my record!

"Nor known what my reckoning was!

"Now I wish that *judgment* were a decree for me to perish!

"My wealth has been of no avail to me.

"My power has perished from me."

It will be said, "Seize him and fetter him,

"Then cast him into Hell.

"Then put him into a chain the length of which is seventy cubits;

"Verily, he did not believe in Allah, the Great,

"And he did not urge the feeding of the poor.

"No friend, therefore, has he here this day;

"Nor any food save the washing of wounds,

"Which none but the sinners eat." (69:26-38)

They will be placed in sight of one another, and the guilty one would fain ransom himself from the punishment of that day by *offering* his children,

And his wife and his brother,

And his kinsfolk who sheltered him,

And *by offering all* those who are on the earth, if *only* thus he might save himself.

But no! surely it is a flame of Fire,

Stripping off the skin *even* to the extremities *of the body*.

It will call him who turned his back and retreated

And hoarded *wealth*, and withheld *it*. (70:12-19)

And leave Me alone with those who reject *the truth*, possessors of ease and plenty; and give them a little respite.

Surely, with Us are *heavy* fetters and a *raging* fire,

And food that chokes, and a painful punishment— (73:12-14)

Soon shall I cast him into "Saqar".
And what can make thee know what "Saqar" is?
It spares not and leaves nothing.
It scorches the skin.
Over it are nineteen *angels*.
And none but angels have We made wardens of the Fire… (74:27-32)

Verily, it is one of the greatest *calamities*.
A warning to man,
To him among you who wishes to advance or hang back.
Every soul is pledged for what it has earned;
Except those on the right hand.
They will be in Gardens asking one another
Concerning the guilty ones.
"What has brought you into 'Saqar'?"
They will say, "We were not of those who offered Prayers
"Nor did we feed the poor,
"And we indulged in objectionable talk with those who indulge therein.
"And we used to deny the Day of Judgment,
"Until death overtook us." (74:36-48)

And some faces on that day will be dismal,
Thinking that a back-breaking calamity is about to befall them. (75:25-26)

Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire. (76:5)

Woe on that day unto those who reject *the truth*!
"Now move on towards that which you treated as a lie,
"*Aye*, move on towards a shadow which has three sections,
"Neither affording shade, nor protecting from the flame."
It throws up flames like castles,
As if it were made up of many copper-coloured camels.
Woe on that day unto those who reject *the truth*!
This is a day when they shall not *be able to* speak;
Nor shall they be permitted to offer excuses.
Woe on that day unto those who reject *the truth*! (77:29-38)

Surely Hell lies in ambush,
A home for the rebellious,
Who will tarry therein for ages.
They will taste therein neither cool nor a drink of any kind,
Except water boiling hot or freezing cold—
A befitting requital.
Verily, they feared not the reckoning,
And rejected Our Signs totally.
And everything have We recorded in a Book.
"Taste ye therefore *the punishment*: We will give you no increase except in torment." (78:22-31)

But when the great disaster comes,
The day when man will call to mind *all* that he strove for,
And Hell will be made manifest to him who sees.
Then, as for him who rebels,
And who chooses the life of this world,
The Fire of Hell shall surely be *his* home. (79:35-40)

And the wicked will be in Hell;
They will burn therein on the Day of Judgment;
And they will not *be able to* escape therefrom. (82:15-17)

Nay! The record of the wicked is in Sijjin.
And what should make thee know what Sijjin is?
It is a Book written *comprehensively*.
Woe, on that day, unto those who reject,
Who deny the Day of Judgment.
And none denies it except every sinful transgressor,
Who, when Our Signs are recited unto him, says, "Fables of the ancients!"
Nay, but that which they have earned has rusted their hearts.
Nay, they will surely be debarred from their Lord on that day.
Then, verily, they will burn in Hell,
Then it will be said *to them*, "This is what you used to reject." (83:8-18)

But the reprobate will turn aside from it (the admonition),
He who is to enter the great Fire.
Then he will neither die therein nor live. (87:12-14)

Has there come to thee the news of the overwhelming *calamity*?
Some faces on that day will be downcast;
Toiling, weary.
They shall enter a burning Fire;
And will be made to drink from a boiling spring;
They will have no food save that of dry, bitter and thorny herbage,
Which will neither fatten, nor satisfy hunger. (88:2-8)

So I warn you of a flaming Fire.
None shall enter it but the most wicked one,
Who rejects *the truth* and turns back. (92:15-17)

Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures. (98:7)

But as for him whose scales are light,
His mother will be "Hawiyah".
And what should make thee know what that is?
It is a burning Fire. (101:9-12)

Woe to every backbiter, slanderer,
Who amasses wealth and counts it time after time.
He thinks that his wealth will make him immortal.
Nay! He shall surely be cast into "Al-Hutamah"!
And what should make thee know what "Al-Hutamah" is?
It is Allah's kindled fire,
Which will leap at hearts.
It will be enclosed against them
In extended columns. (104:2-10)

Section 2
THE CREATION

Our word to a thing, when We will it, is only that We say to it, "Be!", and it is[32]. (16:41)

Verily, We have created everything in *due* measure.

And Our command is *carried out by* only one *word*, like the twinkling of an eye. (54:50-51)

CREATION OF HEAVENS AND EARTH

He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things. (2:30)

All praise belongs to Allah Who created the heavens and the earth and brought into being every *kind of* darkness and light; … (6:2)

And He it is Who created the heavens and the earth the right way; and the day when He will say, "Be!" And it is[33]. His word is the truth… (6:74)

Surely, your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And *He created* the sun and the moon and the stars, *all* made subservient by His command. Blessed is Allah, the Lord of the worlds. (7:55)

Verily, your Lord is Allah Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He regulates everything. There is no intercessor *with Him* save after His permission. That is Allah, your Lord, so worship Him. Will you not, then, be admonished?

To Him shall you all return. The promise of Allah is true. Surely, He originates the creation; then He reproduces it, that He may reward those who believe and do good works, with equity; and *as for* those who disbelieve, they shall have a drink of boiling water, and a painful punishment, because they disbelieved.

He it is Who made the sun radiant and the moon lambent, and ordained for it stages, that you might know the number of years and the reckoning *of time*. Allah has not created this but in truth. He details the Signs for a people who have knowledge. (10:4-6)

And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you *to show* which of you is best in conduct… (11:8)

Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord. (13:3)

Dost thou not see that Allah created the heavens and the earth with truth? If He so pleases, He can do away with you, and bring a new creation.

And that is not *at all* hard for Allah. (14:20-21)

And We have not created the heavens and the earth and that which lies between the two but with truth; and the Hour is sure to come… (15:86)

He has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate *with Him*. (16:4)

Our word to a thing, when We will it, is only that We say to it, "Be!", and it is. (16:41)

And We created not the heaven and the earth and all that is between the two in play.

If We had wished to find a pastime, We would surely have found it in what is with us if at all We were to do *such a thing*. (21:17-18)

Do not the disbelievers see that the heavens and the earth were *a* closed-up *mass*, then We opened them out? And We made from water every living thing. Will they not then believe? (21:31)

And We have made the heaven a roof, well protected; yet they turn away from its Signs.

And He it is Who created the night and the day, and the sun and the moon, each gliding along in *its* orbit. (21:33-34)

And We have created above you seven *heavens* lying one above the other, and We are never neglectful of the creation. (23:18)

He Who created the heavens and the earth and all that is between them in six periods, then He settled Himself on the Throne… (25:60)

Do they not reflect in their own minds? Allah has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term. But many among men believe not in the meeting of their Lord. (30:9)

He has created the heavens without any pillars that you can see… (31:11)

Allah it is Who created the heavens and the earth, and that which is between them, in six periods; then He settled on the Throne… (32:5)

Surely, Allah holds the heavens and the earth lest they deviate *from their places*. And if they did deviate, none can hold them after Him… (35:42)

And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing *God*.

And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree.

It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit. (36:39-41)

We have adorned the lowest heaven with an adornment of stars;

And have guarded it against all rebellious satans. (37:7-8)

And We have not created the heaven and earth and all that is between them in vain. That is the view of those who disbelieve… (38:28)

Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not. (40:58)

Say: "Do you really disbelieve in Him Who created the earth in two periods?...

"He set therein firm mountains rising above its *surface*, and placed blessings therein and finely balanced its means of sustenance in four periods—alike for *all* who seek.

"Then He turned to the heaven while it was *something like* smoke, and said to it and to the earth: 'Come ye both of you, willingly or unwillingly.' They said, 'We come willingly.'

"So He completed them into seven heavens in two periods, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps *for light* and for protection. That is the decree of the Mighty, the All-Knowing. (41:10-13)

And We created not the heavens and the earth, and all that is between them, in sport.

We created them not but with the requirements of truth *and justice*, but most of them understand not. (44:39-40)

We have not created the heavens and the earth, and all that is between them, but with truth, and for an appointed term; … (46:4)

Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, has the power to give life to the dead? Yea, verily, He has power over all things. (46:34)

And verily, We created the heavens and the earth and all that is between them in six periods, and no weariness touched Us. (50:39)

And We have built the heaven with might and We continue to expand it indeed.

And the earth We have spread out, and *how* excellently do We prepare *things*! (51:48-49)

And the heaven He has raised high and set up a measure,

That you may not transgress the measure. (55:8-9)

He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows what enters the earth and what

comes out of it, and what comes down from heaven and what goes up into it… (57:5)

He created the heavens and the earth with truth… (64:4)

Allah is He Who created seven heavens, and of the earth the like thereof. The *divine* command comes down in their midst, that you may know that Allah has power over all things, and that Allah encompasses all things in *His* knowledge. (65:13)

Blessed is He in Whose hand is the kingdom, and He has power over all things;

Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.

Who has created seven heavens in harmony. No incongruity canst you see in the creation of the Gracious *God*. Then look again: Seest thou any flaw?

Aye, look again, and yet again, thy sight will *only* return unto thee frustrated and fatigued.

And verily, We have adorned the lowest heaven with lamps, and We have made them for driving away satans, and We have prepared for them the punishment of the blazing Fire. (67:2-6)

Are you harder to create or the heaven that He has built?

He has raised the height thereof and made it perfect.

And He has made its night dark, and has brought forth the morn thereof;

And the earth, along with it, He spread forth. (79:28-31)

CREATION OF OTHER THINGS

Verily, it is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and *He* is the Bringer forth of the dead from the living. That is Allah; wherefore, then, are you turned back?

He causes the break of day; and He made the night for rest and the sun and the moon for reckoning *time*. That is the decree of the Mighty, the wise.

And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

And He it is Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe. (6:96-98, 100)

And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allah loves not those who exceed the bounds.

And of the cattle *He has created some* for burden and *some* for slaughter. Eat of that which Allah has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe. (6:142-143)

And He it is Who spread out the earth and made therein mountains and rivers. And of the fruits He has made them in pairs, male and female. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and fields of grain, and date-palms, growing together from one root and *others* not so growing; they are watered with the same water, yet We make some of them excel others in fruit. Therein are Signs for a people who understand. (13:4-5)

Allah is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers *too* has He subjected to you.

And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.

And He gave you all that you wanted of Him; and if you *try to* count the favours of Allah, you will not be able to number them. Verily, man is very unjust, very ungrateful. (14:33-35)

And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion.

And We have made for you therein means of livelihood, and *also* for *all* those for whom you do not provide.

And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure. (15:20-22)

And the cattle too He has created; you find in them warmth and many *other* benefits; and some of them you eat.

And in them there is beauty for you when you bring *them* home in the evening, and when you drive *them* forth to pasture in the morning.

And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful.

And *He has created* horses and mules and asses that you may ride them, and as *a source of* beauty. And He will create what you do not *yet* know. (16:6-9)

And He has placed in the earth firm mountains to sustain you, and rivers and paths so that you keep to the right path. (16:16)

It is He Who made the earth for you a cradle, and has caused pathways for you to run through it; and Who sends down the rain from the sky, and thereby We bring forth various kinds of vegetation.

Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason.

From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more. (20:54-56)

And He has placed in the earth firm mountains that they provide sustenance; and We have made therein wide pathways, that they may be rightly guided.

And We have made the heaven a roof, well protected; yet they turn away from its Signs. (21:32-33)

And We sent down water from the sky according to measure, and We caused it to stay in the earth—and surely it is We Who determine its taking away—

And We produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat.

And a tree which springs forth from Mount Sinai; it produces oil and *many* a condiment for those who eat.

And in the cattle *also* there is a lesson for you. We give you to drink of that which is in their bellies and you have in them many benefits, and of them you *also* eat;

And on them and on ships you are borne. (23:19-23)

And Allah has created every animal from water. Of them are *some* that crawl upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four. Allah creates what He pleases. Surely, Allah has the power to do all that He pleases. (24:46)

He has created the heavens without any pillars that you can see, and He has placed in the earth firm mountains to sustain you, and He has scattered therein all kinds of creatures; and We have sent down water from the clouds, and caused to grow therein every noble species.

This is the creation of Allah. Now show me what others beside Him have created. Nay, but the wrongdoers are in manifest error. (31:11-12)

Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not. (36:37)

And of everything have We created pairs, that you may reflect. (51:50)

And the earth, along with it, He spread forth.

He produced therefrom its water and its pastures,

And the mountains, He made them firm.

All this is a provision for you and your cattle. (79:31-34)

SIGNS IN THE CREATION

Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—are indeed Signs for the people who understand. (2:165)

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

Those who remember Allah while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire. (3:191-192)

And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

And He it is Who has produced you from a single person and there is *for you* a home and a lodging. We have explained the Signs in detail for a people who understand.

And He it is Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring froth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe. (6:98-100)

He it is Who made the sun radiant and the moon lambent, and ordained for it stages, that you might know the number of years and the reckoning *of time*. Allah has not created this but in truth. He details the Signs for a people who have knowledge.

Verily, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are Signs for God-fearing people.

Those who look not for meeting with us and are content with the life of this world and feel at rest therewith, and those who are heedless of Our Signs—

It is these whose abode is Fire, because what they earned. (10:6-9)

He it is Who has made for you the night that you may rest therein, and the day illuminating. Surely, therein are Signs for a people who listen. (10:68)

And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it.

And most of them believe not in Allah without *also* attributing partners *to Him*. (12:106-107)

… He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.

And He it is Who spread out the earth and made therein mountains and rivers. And of the fruits He has made them in pairs, male and female. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and fields of grain, and date-palms, growing together from one root and *others* not so growing; they are watered with the same water, yet We make some of them excel others in fruit. Therein are Signs for a people who understand. (13:3-5)

He it is Who sends down water for you from the clouds; out of it you have your drink, and there *grow* from it the trees on which you pasture your *cattle*.

Therewith He grows crops *of all kinds* for you, and the olive and the date-palm, and the grapes, and all sorts of fruits. Surely, in that is a Sign for a people who reflect.

And He has pressed into service for you the night and the day, and the sun and the moon; and the stars *too* have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason.

And *He has pressed into service* the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

And He it is Who has subjected *to you* the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou seest the ships ploughing through it, *that you may thereby journey* and that you may seek of His bounty and that you may be grateful.

And He has placed in the earth firm mountains to sustain you, and rivers and paths so that you keep to the right path.

And, *other* marks *too*; *by them* and by the stars they follow the right direction.

Is He, then, Who creates like one who creates not? Will you not then take heed?

And if you *try* to count the favours of Allah, you will not be able to number them. Surely, Allah is Most Forgiving, Merciful. (16:11-19)

Have they not seen that the shadows of everything which Allah has created shift from the right and *from* the left, prostrating themselves to Allah, while they are being humbled? (16:49)

And Allah has sent down water from the sky, and has quickened therewith the earth after its death. Surely, in that is a Sign for a people who would hear. (16:66)

And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily, in that is a Sign for a people who make use of their reason.

And thy Lord has inspired the bee, *saying*, "Make thou homes in the hills and in the trees and in the trellises which they build.

"Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord." There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect. (16:68-70)

As for those who do not believe in the Signs of Allah, surely, Allah will not guide them, and they shall have a grievous punishment.

It is only those who believe not in the Signs of Allah, that forge falsehood, and they it is who are the liars. (16:105-106)

And We have made the night and the day two Signs, and We erased the Sign of night *replacing it with day* and the Sign of day We have made alight, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of* reckoning. And everything We have explained with a detailed explanation. (17:13)

And who is more unjust than he who is reminded of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward? Verily, We have placed veils over their hearts that they understand not, and in their ears is a deafness… (18:58)

It is He Who made the earth for you a cradle, and has caused pathways for you to run through it; and Who sends down the rain from the sky, and thereby We bring forth various kinds of vegetation.

Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason.

From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more. (20:54-56)

And We have made the heaven a roof, well protected; yet they turn away from its Signs.

And He it is Who created the night and the day, and the sun and the moon, each gliding along in *its* orbit. (21:33-34)

Have they not looked at the earth, how many of every noble species have We caused to grow therein?

In that there is a Sign indeed; but most of these would not believe. (26:8-9)

Have they not seen that We have made the night that they may rest therein, and the day sight-giving? In that verily are Signs for a people who believe. (27:87)

Allah created the heavens and the earth with truth. In that surely is a Sign for the believers. (29:45)

And *one* of His Signs *is this*, that He created you from dust; then, behold, you are men who move about *on the face of the earth*.

And *one* of His Signs *is this*, that He created wives for you from among yourselves that you may find peace of mind in them, and He has put

love and tenderness between you. In that surely are Signs for a people who reflect.

And among His Signs is that creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.

And among His Signs is your sleep by night and day, and your seeking of His bounty. In that surely are Signs for a people who hear.

And *one* of His Signs *is this*, that He shows you the lightning *as a source of* fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are Signs for a people who understand.

And among His Signs *is this*, that the heaven and the earth stand *firm* by His command. Then when He calls you by a call *coming* from the earth, behold, you will come forth.

And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

And He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.

He sets forth for you a parable concerning yourselves. Have you, among those whom your right hands possess[34], partners in what We have provided for you so that you become equal *sharers* therein *and* fear them as you fear each other? Thus, do We explain the Signs to a people who understand. (30:21-29)

And among His Signs *is this*, that He sends the winds as bearers of glad tidings and that He may make you taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, and that you may be grateful. (30:47)

Dost thou not see that the ships sail on the sea by the favour of Allah, that He may show you of His Signs? Therein surely are Signs for everyone who is patient *and* grateful. (31:32)

And a Sign for them is the night from which We draw forth the day, and lo! they are in darkness.

And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing *God*.

And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree.

It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit.

And a Sign for them is that We carry their offspring in the laden ship,

And We will create for them the like thereof on which they will ride. (36:38-43)

And there comes not to them any Sign out of the Signs of their Lord, but they turn away from it. (36:47)

And among His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, Who created them, if it is Him Whom you *really* worship. (41:38)

And among His Signs is *this*: that thou seest the earth dried up, but when We send down water on it, it stirs and swells *with verdure*. Surely, He Who quickened it can quicken the dead. Verily He has power over all things. (41:40)

And among His Signs is the creation of the heavens and the earth, and *of* whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases. (42:30)

Verily in the heavens and the earth are Signs for those who believe.

And in your own creation and *in* that of all the creatures which He scatters *in the earth* are Signs for a people who possess firm faith.

And *in* the alternation of night and day, and the provision that Allah sends down from the sky, whereby He quickens the earth after its death, and *in* the change of the winds, are Sings for a people who *try to* understand.

These are the Signs of Allah which We rehearse unto thee with truth. In what word, then, after *rejecting that of* Allah and His Signs will they believe?

Woe to every sinful liar,

Who hears the Signs of Allah recited unto him, and then proudly persists *in his disbelief*, as though he heard them not. So give him the tidings of a painful punishment.

And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment. (45:4-10)

Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it?

And the earth—We have spread it out, and placed therein firm mountains; and We have made to grow therein every *kind of* beautiful species,

As *a means of* enlightenment and as a reminder to every servant that turns *to God*.

And We send down from the sky water which is full of blessings, and We produce therewith gardens and grain harvests,

And tall palm-trees, with spathes piled one above the other,

As a provision for *Our* servants; and We quicken thereby a dead land. Even so shall be the Resurrection. (50:7-12)

And in the earth are Signs for those who have certainty of faith,

And *also* in your own selves. Will you not then see?

And in heaven is your sustenance, and *also* that which you are promised.

And by the Lord of heaven and the earth, it is certainly the truth, *even as it is true that* you speak. (51:21-24)

And of everything have We created pairs, that you may reflect. (51:50)

He it is Who sends down clear Signs to His servant, that He may bring you out of every *kind of* darkness into the light. And verily, Allah is Compassionate *and* Merciful to you. (57:10)

Now let man look at his food:

How We pour down water in abundance,

Then We cleave the earth—a proper cleaving—

Then We cause to grow therein grain,

And grapes and vegetables,

And the olive and the date-palm.

And walled gardens thickly planted,

And fruits and herbage,

Provisions for you and your cattle. (80:25-33)

CREATION OF MAN

Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him, "Be!", and he was. (3:60)

O ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women… (4:2)

He it is Who created you from clay, and then He decreed a term. And there is *another* term fixed with Him. Yet you doubt! (6:3)

And He it is Who has produced you from a single person and there is *for you* a home and a lodging. We have explained the Signs in detail for a people who understand. (6:99)

He it is Who has created you from a single being, and made from that its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allah, their Lord, "If Thou give us a healthy righteous child we shall surely be of those who are grateful." (7:190)

And, surely, We created man from dry ringing clay, *fashioned out* of stagnant mud.

And the Jinn We had created earlier from the fire of blazing winds. (15:27-28)

He has created man from a drop of fluid… (16:5)

… "Do you disbelieve in Him Who created thee from dust, then from a sperm-drop, then fashioned thee into a *perfect* man?" (18:38)

… We have indeed created you from dust, then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make *Our power* manifest to you. And we cause what We will to remain in the wombs for an appointed term; then We bring you forth as babes… (22:6)

Verily, We created man from an extract of clay;

Then We placed him as a drop of sperm in a safe depository;

Then We fashioned the sperm into a clot; then We fashioned the clot into a *shapeless* lump; then We fashioned bones out of this *shapeless* lump; then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allah, the Best of creators. (23:13-15)

And He it is Who has created man from water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful. (25:55)

So set thy face towards religion ever inclined *to truth—and follow* the nature of Allah after which He fashioned all mankind… (30:31)

Such is the Knower of the unseen and the seen, the Mighty, the Merciful,

Who has made perfect everything He has created. And He began the creation of man from clay.

Then He made his progeny from an extract of an insignificant fluid.

Then He balanced him and breathed into him of His spirit. And He has given you hearing and eyes and hearts. *But* little thanks do you give! (32:7-10)

And Allah created you from dust, then from a sperm-drop, then He made you pairs. And no female conceives, nor does she bring forth *a child* without His knowledge. And no one whose life is prolonged has *his* life prolonged, nor is anything diminished of his life, but *it is recorded* in a Book… (35:12)

Does not man see that We have created him from a *mere* sperm-drop? Yet lo! He is an open quarreller! (36:78)

So ask them if what they can create is more enduring than what We have created? Them We have created of cohesive clay. (37:12)

When thy Lord said to the angels, "I am about to create man from clay,

"And so when I have fashioned him *in perfection*, and have breathed into him of My Spirit, fall ye down in submission to him." (38:72-73)

He created you from a single being; then from that He made its mate… He creates you in the wombs of your mothers, creation after creation, in threefold darkness. This is Allah, your Lord. His is the kingdom. There is no God but He. Whither then are you being turned away? (39:7)

Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not. (40:58)

Allah it is Who has made for you the earth a resting place, and the heaven a means of dependence and into figures He fashioned you and made your shapes excellent and provided you with wholesome provisions… (40:65)

He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child; *then He lets you grow* that you may attain your full strength; then *He lets* you become old—… (40:68)

O mankind, We have created you from a male and a female; and We have made you into clans and tribes that you may recognise one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:14)

And assuredly, We have created man and We are aware of what his ego whispers to him, and We are nearer to him than *even his* jugular vein. (50:17)

And that He creates the pairs, male and female,

From a sperm-drop when it is poured forth; (53:46-47)

He created man from dry ringing clay *which is* like baked pottery.

And the Jinn He created from the flame of fire.

Which, then, of the favours of your Lord will you twain deny? (55:15-17)

We have created you. Why, then, do you not acknowledge *it*?

What think ye *of the sperm-drop* that you emit?

Is it you who have created it or are We the Creator?

We have ordained death for *all of* you; and We cannot be prevented

From changing your *present* forms and raising you into something of which you have no idea.

And you have certainly known the first creation. Why, then, do you not reflect? (56:58-63)

He created the heavens and the earth with truth, and He fashioned you and made yours shapes excellent, and to Him is the *ultimate* return. (64:4)

Say, "He it is Who brought you into being, and made for you ears and eyes and hearts; *but* little thanks do you give." (67:24)

And certainly He has created you in stages. (71:15)

Does man think that he will be left free to wander?
Was he not a drop of fluid, emitted forth?
Then he became a clot, then He shaped and perfected *him*.
Then He made of him a pair, the male and female. (75:37-40)

There has certainly come upon man a period of time when he was not a thing spoken of.
We created man from a mingled sperm-drop which We cause to pass through trials; then We turned him into a hearing, seeing being. (76:2-3)

Did We not create you from an insignificant fluid,
And We placed it in a safe place,
For a known measure *of time*?
Thus did We measure, and how excellent do We measure! (77:21-24)

Ruin seize the man! how ungrateful he is!
Of what does He create him?
Of a sperm-drop! He creates him and proportions him;
Then He makes the Way easy for him,
Then He causes him to die and assigns a grave to him;
Then, when He pleases, He will raise him up again. (80:18-23)

O man, what has emboldened thee against thy Gracious Lord,
Who created thee, then perfected thee, then proportioned thee aright?
In whatever form He pleased, He fashioned thee. (82:7-9)

So let man consider from what he is created.
He is created from a gushing fluid,
Which issues forth between the loins and the breast-bones. (86:6-8)

Surely, We have created man in the best of creative plans;
Then We reverted him to *the state of* the lowest of the low,
Except those who believe and do good works; so for them is an unending reward. (95:5-7)

MAN AS VICEGERENT and SUCCESSOR ON EARTH

And when thy Lord said to the angels: "I am about to appoint a vicegerent in the earth," they said: "Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness." He answered: "I know what you know not." (2:31)

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah… (3:111)

… Surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom. (4:55)

And thy Lord is Self-Sufficient, full of mercy. If He please, He can do away with you and cause to succeed you what He pleases, even as He raised you from the offspring of other people. (6:134)

And He it is Who has made you successors *of others* on the earth and has exalted some of you over the others in degrees *of rank*, that He may try you by that which He has given you. Surely, thy Lord is swift in punishment; and surely He is Most Forgiving, Merciful. (6:166)

… And remember *the time* when He made you inheritors *of His favours* after the people of Noah, and increased you abundantly in constitution. Remember, then, the favours of Allah, that you may prosper. (7:70)

And remember *the time* when He made you inheritors of *His favours* after ʻAd, and assigned you an abode in the land; you build palaces in its plains, and you hew the mountains into houses. Remember, therefore, the favours of Allah and commit not iniquity in the earth, causing disorder. (7:75)

… He (Moses) said, "Your Lord is about to destroy your enemy and make you rulers in the land, that He may then see how you act." (7:130)

And We destroyed many a generations before you when they transgressed, while Messengers had come to them *before that* with manifest Signs, but they would not believe. Thus do We requite the guilty people.

Then, We made you *their* successors in the earth after them, that We might see how you would act. (10:14-15)

But they rejected him (Noah), so We saved him and those who were with him in the Ark. And We made them inheritors *of the land*, while We drowned those who rejected Our Signs. See then, how was the end of those who had been warned! (10:74)

(Exhortation of the Prophet Hud to his people):

"If then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people take your place… (11:58)

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear. They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

… Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allah?... (27:63)

He it is Who made you vicegerents in the earth… (35:40)

"O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah."… (38:27)

And if We *so* willed, We could make from among you angels in the earth to be successors *therein*. (43:61)

Believe in Allah and His Messenger, and spend *in the way of Allah* out of that to which He has made you heirs… (57:8)

ON THE NATURE OF MAN

Beautiful for men is the love of desired things-—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops... (3:15)

Allah desires to lighten your burden, for man has been created weak. (4:29)

… And people are prone to covetousness… (4:129)

And when affliction befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when We relieve him of his distress, he walks away as if he had never beseeched Us to attend to the misery afflicting him… (10:13)

The moment We give a taste of mercy to a people stricken by calamity, they begin to plot against Our Signs forthwith… (10:22)

Certainly, Allah wrongs not men at all, but men wrong their own souls. (10:45)

And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

And if after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, "Gone are the ills from me." Lo! he is exultant, boastful; (11:10-11)

… The soul is surely prone to enjoin evil… (12:54)

… Verily, man is very unjust, very ungrateful. (14:35)

He has created man from a drop of fluid, but lo! he is an open disputer. (16:5)

And if Allah were to punish men for their wrongdoing, He would not leave thereon a living creature… (16:62)

And man begs for evil as though he were begging for good; and man is hasty. (17:12)

… And man is very ungrateful. (17:68)

And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair. (17:84)

Say, "Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly." (17:101)

… But of all things man is most contentious. (18:55)

Man is made of haste… (21:38)

… Surely, man is most ungrateful. (22:67)

So set thy face towards religion ever inclined *to truth—and follow* the nature of Allah after which He fashioned all mankind… (30:31)

And when an affliction befalls men, they cry unto their Lord, turning to Him *in repentance*; then, when He has made them taste of mercy from Him, lo! a section of them associates partners with their Lord,

So as to be ungrateful for what We have given them… (30:34-35)

And when We favour mankind with a taste of mercy, they rejoice therein; but if an evil befalls them because of what their hands have earned *themselves*, behold! they begin to despair. (30:37)

Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But the man bore it. Indeed he was too cruel *to himself*, unmindful of the consequences. (33:73)

Does not man see that We have created him from a *mere* sperm-drop? Yet lo! he is an open quarreller! (36:78)

And when an affliction befalls a man, he calls upon his Lord, turning *penitently* to Him. Then, when He confers upon him a favour from Himself, he forgets what he used to pray for before, and begins to assign rivals to Allah, that he may lead *men* astray from His way… (39:9)

And when trouble touches man, he cries unto Us. But when We bestow on him a favour from Us, he says, "This has been give to me on account of *my own* knowledge." Nay, it is only a trial; but most of them know not. (39:50)

Man does not tire of praying for good; but if evil touch him, he despairs, *and* gives up *all* hope.

And if We make him taste of mercy from Ourself, after *some* affliction that has befallen him, he will surely say, "This is my due;" …

And when We bestow a favour on man, he ignores it *and* turns aside; but when evil touches him, lo! there he is a supplicant of long prayers. (41:50-52)

… And truly when We cause man to taste of mercy from Us, he rejoices therein. But if an evil befalls them because of what their hands have sent forth, then lo! man is ungrateful. (42:49)

… Indeed man is manifestly ungrateful. (43:16)

And assuredly, We have created man and We are aware of what his ego whispers to him, and We are nearer to him than *even his* jugular vein. (50:17)

Verily, man is born impatient and miserly.

When evil touches him, he is full of lamentation,
But when good falls to his *lot*, he is niggardly. (70:20-22)

Ruin seize the man! How ungrateful he is! (80:18)

As for man, when his Lord tries him and honours him and bestows favours on him, he says, "My Lord has honoured me."
But when He tries him and straitens for him his *means of* subsistence, he says, "My Lord has disgraced me."
Nay, but you honour not the orphan,
And you urge not one another to feed the poor,
And you devour the heritage *of other people* wholly,
And you love wealth with exceeding love. (89:16-21)

We have surely created man to *face* hardships. (90:5)

Surely, We have created man in the best of creative plans;
Then, We reverted him to *the state of* the lowest of the low,
Except those who believe and do good works; so for them is an unending reward. (95:5-7)

Nay! Man does indeed transgress,
Because he thinks himself to be independent. (96:7-8)

Surely, man is ungrateful to his Lord;
And surely, he is a witness unto that;
And surely, he is very keen for the love of wealth. (100:7-9)

Section 3
REVELATION AND SCRIPTURES

REVELATION

Say: "Whoever is an enemy to Gabriel—for he it is who has caused it (the Holy Qur'an) to descend on thy heart by the command of Allah, which fulfils that which precedes[35] it, and is a guidance and glad tidings to the believers— (2:98)

Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof… (2:107)

Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and *to* Jesus and Job and Jonah and Aaron and Solomon, and to David We gave "Zabur"[36]. (4:164)

And when I inspired the disciples *of Jesus* to believe in Me and in My Messenger, they said, "We believe and bear Thou witness that we have submitted." (5:112)

And who is more unjust than he who forges a lie against Allah, or says, "It has been revealed to me," while nothing has been revealed to him; and who says, "I will send down the like of that which Allah has sent down?"… (6:94)

Is it a *matter of* wonder for people that We have sent down revelation to a man from among them … (10:3)

And We sent not before thee *as Messengers* any but men, whom We inspired, from among the people of the towns… (12:110)

He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, "Warn *people* that there is no God but I, so fear Me *alone*." (16:3)

And We sent not *as Messengers* before thee but men to whom We sent revelation; so ask those who are the custodians of divine Scriptures, if you know not.

We sent them with clear Signs and Scriptures… (16:44-45)

And thy Lord has inspired the bee *saying*, "Make thou houses in the hills and in the trees and in the trellises which they build.

"Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord." (16:69-70)

When We revealed to thy (Moses') mother what was an *important* revelation, *saying*,

"Put him in the ark, and throw it into the river, then the river will cast it on the bank, and *one who is* an enemy to Me and also an enemy to him will take him up."… (20:39-40)

And We revealed to the mother of Moses, *saying*, "Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him *one* of the Messengers." (28:8)

… He causes the Spirit to descend with His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting *Him*, (40:16)

So He completed them into seven heavens in two days, and He revealed to each heaven its function… (41:13)

Thus Allah, the Mighty, the Wise, reveals to thee and has revealed those that preceded thee. (42:4)

And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.

And thus have We revealed to thee the Word by Our command. (42:52-53)

But you prefer the life of this world,

Whereas the Hereafter is better and more lasting.

This indeed is *what is taught* in the former Scriptures—

The Scriptures of Abraham and Moses. (87:17-20)

THE "BOOK"—The ultimate source of all Scriptures given to man

(The prayer of Abraham and Ishmael):
"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise." (2:128-130)

Mankind were one community, *then they differed among themselves*, so Allah raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed… (2:214)

Dost thou not know of those who have been given *their* portion of the Book? … (3:24)

(Referring to Jesus Christ, God says):
"And He will teach him the Book and the Wisdom and the Torah and the Gospel." (3:49)

And *remember the time* when Allah took a covenant from *the people through* the Prophets, *saying*, "Whatever I give you of the Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him." *And* He said, "Do you agree, and do you accept the responsibility which I lay upon you in this *matter*?" They said, "We agree;" He said, "Then bear witness, and I am with you among the witnesses."
Now whoso turns away after this, then, surely, those are the transgressor. (3:82-83)

And if they accuse thee of lying, even so were accused of lying Messenger before thee who came with clear Signs and books of wisdom and the illuminating Book. (3:185)

Dost thou not know of those who were given a portion of the Book? … (4:45)

… Surely, We gave the Book and Wisdom to the Children of Abraham *also* … (4:55)

And We bestowed on him (Abraham) Isaac and Jacob, and We placed *the gift of* prophethood and the Book among his descendents, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous. (29:28)

… Say, "I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you…" (42:16)

By this perspicuous Book,
We have made it a Qur'an in clear, eloquent language that you may understand.
And surely, it is *safe* with Us in the Mother of the Book, exalted *and* full of wisdom. (43:3-5)

Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice…
And We did send Noah and Abraham, and We placed among their seed prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.
Then We caused Our Messengers to follow in their footsteps; … (57:26-28)

SCRIPTURES OF ABRAHAM AND MOSES

Dost thou see him who turns away,
And gives a little, and does it grudgingly?
Has he the knowledge of the unseen so that he can see?
Has he not been informed of what is in the Scriptures of Moses
And of Abraham who fulfilled *the commandments*?— (53:34-38)

But you prefer the life of this world,
Whereas the Hereafter is better and more lasting.
This indeed is *what is taught* in the former Scriptures—
The Scriptures of Abraham and Moses. (87:17-20)

THE TORAH

And *remember the time* when We gave Moses the Book and the Discrimination, that you might be rightly guided. (2:54)

He has sent down to thee the Book containing the truth *and* confirming that which precedes it; and He sent down the Torah and the Gospel

Before *this*, as a guidance to the people; and He has sent down the Discrimination… (3:4-5)

(Jesus saying):

"And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you… (3:51)

O People of the Book! Why do you dispute concerning Abraham, when the Torah and the Gospel were not revealed till after him?... (3:66)

All food was lawful to the Children of Israel, except what Israel[37] forbade himself before the Torah was sent down. Say, "Bring, then, the Torah and read it, if you are truthful." (3:94)

Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient *to Us*, judge for the Jews, as did the godly people and those learned *in the Law*; for they were required to preserve the Book of Allah, and *because* they were guardians over it…

And therein We prescribed for them: life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for injuries equitable retaliation… (5:45-46)

And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was *revealed* before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was *revealed* before it in the Torah, and a guidance and an admonition for the God-fearing.

And let the People of the Gospel judge according to what Allah has revealed therein, and who judges not by what Allah has revealed, these it is who are the rebellious. (5:47-48)

And if they had observed the Torah and the Gospel and what has been *now* sent down to them from their Lord, they would, surely, have eaten *of good things* from above them and from under their feet. Among them there is a body of people who are moderate; but evil indeed is that which the majority of them do. (5:67)

Say, "O People of the Book! you *stand* on nothing until you observe the Torah and the Gospel and what has *now* been sent down to you from your Lord." … (5:69)

And they failed to respect Allah as He should be respected when they said, "Allah has not revealed anything to any man." Say, "Who revealed the Book which Moses brought, a light and guidance for the people—though you treat it as scraps of paper which you show while you conceal much… (6:92)

Again, We gave Moses the Book which completely fulfils the requirements of one who is excellent in conduct and explains everything to the last detail and is a guidance and blessing so that they come to believe in the meeting with their Lord. (6:155)

Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel *which are* with them… (7:158)

Surely, Allah has purchased of the believers their persons and their property in return for the Paradise they shall have; they fight in the cause of Allah, and they slay and are slain—a promise *that He has made* incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah?... (9:111)

And We certainly gave Moses the Book, but differences were created therein… (11:111)

And We gave Moses the Book, and We made it a guidance for the Children of Israel, *saying*, "Take no guardian beside Me." (17:3)

And We gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous, (21:49)

And We gave Moses the Book, that they may be guided. (23:50)

And We gave the Book to Moses—after We had destroyed the earlier generations—as *a source of* enlightenment for men, and a guidance and a mercy, that they might reflect. (28:44)

And We did give Moses the Book—be not therefore in doubt as to the meeting with Him—and We made it a guidance for the Children of Israel. (32:24)

And indeed We gave Moses the guidance, and made the Children of Israel the inheritors of the Book—

A guidance and a reminder for men of understanding. (40:54-55)

And We did give Moses the Book, but differences were created concerning it; … (41:46)

And before it (the Holy Qur'an) there was the Book of Moses, a guide and a mercy … (46:13)

Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being traces of prostrations. This is their description in the Torah… (48:30)

And *remember* when Jesus, son of Mary, said, "O Children of Israel, surely I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad." … (61:7)

The likeness of those who were made to bear the *law of* Torah, but would not bear it, is as the likeness of an ass carrying *a load of* books. Evil is the likeness of the people who reject the Signs of Allah. And Allah guides not the wrongdoing people. (62:6)

ZABUR (Psalms of David)

… And to David We gave Zabur. (4:164), (17:56)

And already have We written in the Psalms *of David*, after the exhortation, that My righteous servants shall inherit the land[38]. (21:106)

THE GOSPEL

He has sent down to thee the Book containing the truth *and* confirming that which precedes it; and He sent down the Torah and the Gospel

Before *this*, as a guidance to the people; and He has sent down the Discrimination… (3:4-5)

(Referring to Jesus, son of Mary):

And He will teach him the Book and the Wisdom and the Torah and the Gospel; (3:49)

(Jesus saying):

"And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you… (3:51)

And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was *revealed* before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was *revealed* before it in the Torah, and a guidance and an admonition for the God-fearing.

And let the People of the Gospel judge according to what Allah has revealed therein, and who judges not by what Allah has revealed, these it is who are the rebellious. (5:47-48)

And if they had observed the Torah and the Gospel and what has been *now* sent down to them from their Lord, they would, surely, have eaten *of good things* from above them and from under their feet. Among them there is a body of people who are moderate; but evil indeed is that which the majority of them do. (5:67)

Say, "O People of the Book! you *stand* on nothing until you observe the Torah and the Gospel and what has *now* been sent down to you from your Lord." … (5:69)

(Scenario of God speaking to Jesus Christ in the Hereafter):

… And when I taught thee the Book and Wisdom and the Torah and the Gospel… (5:111)

Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel *which are* with them… (7:158)

Surely, Allah has purchased of the believers their persons and their property in return for the Paradise they shall have; they fight in the cause of Allah, and they slay and are slain—a promise *that He has made* incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah?... (9:111)

Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, them makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage *at the sight* of them… (48:30)

Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow *them*, and We gave him the Gospel… (57:28)

THE HOLY QUR'AN

This is the *perfect* Book; there is no doubt in it; *it is* a guidance for the righteous, (2:3)

And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful.

But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers. (2:24-25)

… Gabriel—for he it is who has caused it to descend on thy heart by the command of Allah, which fulfils that which precedes it, and is a guidance and glad tidings to the believers— (2:98)

The month of Ramadhan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination[39]… (2:186)

He has sent down to thee the Book containing the truth *and* confirming that which precedes it; and He sent down the Torah and the Gospel

Before *this*, as a guidance to the people; and He has sent down the Discrimination… (3:4-5)

He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allah and those who are firmly grounded in knowledge… (3:8)

This, *the Qur'an*, is a clear pronouncement to men, and a guidance and an admonition to the God-fearing. (3:139)

Will they not, then, meditate upon the Qur'an? Had it been from anyone other than Allah, they would surely have found therein much disagreement. (4:83)

And We have revealed unto thee the Book comprising the truth *and* fulfilling that which was *revealed* before it in the Book, and as guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, *turning away* from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*… (5:49)

O ye who believe! ask not about things which, if revealed to you, would cause you trouble; though if you ask about them while the Qur'an is

being sent down, they will be revealed to you. Allah has left them out *out of kindness*. And Allah is Most Forgiving, Forbearing. (5:102)

And if We had sent down to thee a writing upon parchment and they had felt it with their hands, *even then* the disbelievers would have surely said, "This is nothing but manifest sorcery." (6:8)

… Say, "Allah is a Witness between me and you. And this Qur'an has been revealed to me so that with it I may warn you and whomsoever it reaches… (6:20)

And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her… (6:93)

… He it is Who has sent down the Book, clearly explained. And those to whom We gave the Book know that it has been sent down from thy Lord with truth; so be not of those who doubt. (6:115)

And this is a Book which We have sent down; *it is* full of blessings. So follow it, and guard against *sin* that you may be shown mercy;

Lest you should say, "The Book was sent down only to two peoples before us, and we were indeed unaware of their reading;" (6:156-157)

This is a Book revealed unto thee—so let there be no straitness in thy bosom concerning it—that thou mayest warn thereby, and *that it be* an exhortation to the believers. (7:3)

And surely We have brought them a Book which We have expounded with knowledge, a guidance and a mercy for a people who believe. (7:53)

… Say, "I follow only that which is revealed to me from my Lord. These are illuminating Signs from your Lord and guidance and blessing for a people that believe."

And when the Qur'an is recited, give ear to it and keep silence, that you be shown mercy. (7:204-205)

… These are the verses of the Book that is full of wisdom. (10:2)

And this Qur'an is not such as might be devised by any one except Allah. On the contrary, it fulfils that which is before it and is an exposition of the Law *of God*. There is no doubt about it. *It is* from the Lord of the worlds.

Do they say, "He has forged it?" Say, "Bring then a Surah[40] like unto it, and call for help on all you can besides Allah, if you are truthful." (10:38-39)

O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever *disease* there is in the hearts, and a guidance and a mercy to the believers. (10:58)

… This is a Book whose verses are fortified and made flawless and then they have been expounded in detail. From One Wise, All-Aware. (11:2)

Do they say, "He has forged it?" Say, "Then bring ten Chapters like it, forged, and call on whom you can beside Allah, if you are truthful." (11:14)

… These are verses of the clear Book.

We have revealed it—the Qur'an *an oft recited Book*—in Arabic *a clear eloquent language*—that you may understand.

We narrate unto thee the most beautiful narration by revealing to thee this Qur'an, while before this, thou wert of those who were unaware. (12:2-4)

… It is not a thing that has been forged, but a fulfilment of that which is before it and a detailed exposition of all things, and a guidance and a mercy to a people who believe. (12:112)

… These are verses of the Book. And that which has been revealed to thee from thy Lord is the truth, but most men believe not. (13:2)

And if there were a Qur'an by which mountain could be moved or by which the earth could be cut asunder or by which the dead could be spoken to, *they would not believe in it*… (13:32)

This is a Book which We have revealed to thee that thou mayest bring mankind out of every *kind of* darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—

Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth… (14:2-3)

This is a message manifestly delivered for the benefit of mankind that they may be warned thereby, and that they may know that He is the only One God, and that those possessed of understanding may ponder. (14:53)

… These are the verses of the Book and of the illuminating Qur'an. (15:2)

Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

And We have, indeed, given thee the seven oft-repeated *verses*[41], and the Great Qur'an. (15:88)

… And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect. (16:45)

And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance, and a mercy for a people who believe. (16:65)

… And We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings to those who submit *to God*. (16:90)

And when thou recitest the Qur'an, seek refuge with Allah from Satan the rejected. (16:99)

And when We bring one Sign in place of another—and Allah knows best what He reveals—they say, "Thou art but a fabricator." Nay, but most of them know not.

Say, "The Spirit[42] of holiness has brought it down from thy Lord with truth, that He may strengthen those who believe, and as a guidance and glad tidings for Muslims." (16:102-103)

Surely, this Qur'an guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward. (17:10)

We have explained *the truth* in this Qur'an in the various ways that they may be admonished, … (17:42)

And We are *gradually* revealing of the Qur'an that which is a healing and a mercy to the believers;… (17:83)

Say, "If mankind and the Jinn gathered together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another."

And surely, We have set forth for mankind in various ways all kinds of similitudes in this Qur'an, but most men would reject everything but disbelief. (17:89-90)

And We divided the Qur'an into parts that thou mayest read it to mankind at intervals, and We have sent it down gradually. (17:107)

All praise belongs to Allah Who has sent down the Book to His servant and He employed no crookedness in its making.

He has made it a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward,

Wherein they shall abide for ever; (18:2-4)

And, surely, We have explained in various ways in this Qur'an, for *the good of* mankind, all *kinds of* similitudes, but of all things man is most contentious. (18:55)

So We have made it (the Holy Qur'an) easy in thy tongue that thou mayest give thereby good tidings to the righteous, and warn thereby a people given to contention. (19:98)

We have not sent down the Qur'an to thee that thou shouldst be distressed,

But as an exhortation for him who fears *God*,

And a revelation from Him Who created the earth and the high heavens. (20:3-5)

… And We have given thee from Us a Reminder.

Whoso turns away from it will surely bear a *heavy* burden on the Day of Resurrection,

Abiding thereunder; and evil will the burden be to them on the Day of Resurrection, (20:100-102)

And thus have We sent it down—the Qur'an in Arabic—and We have explained therein certain warnings, that they may fear God or that it may generate in them *divine* remembrance.

Exalted then is Allah, the True King! And be not impatient for the Qur'an ere its revelation is completed unto thee, but *only* say, "O my Lord, increase me in knowledge." (20:114-115)

We have now sent down to you a Book wherein lies *all that you may need for* your admonition; will you not then understand? (21:11)

And this is a blessed Reminder that We have sent down; will you then reject it? (21:51)

Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds— (25:2)

And those who disbelieve say, "It is naught but a lie which he has forged, and other people have helped him with it." Indeed, they have brought forth an injustice and an untruth.

And they say, "*These are* fables of the ancients; *and* he has got them written down, and they are dictated to him morning and evening."

Say, "He Who knows *every* secret *that is* in the heavens and the earth has revealed it. Verily, He is Most Forgiving, Merciful." (25:5-7)

And those who disbelieve say, "Why was not the Qur'an revealed to him all at once?" *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form. (25:33)

These are verses of the clear Book. (26:3)

And verily this is a revelation from the Lord of the worlds.

The Spirit, faithful to the trust, has descended with it.

On thy heart, that thou mayest be of the Warners,

In plain and clear Arabic tongue.

And it is surely *mentioned* in the Scriptures of the former peoples. (26:193-197)

… These are verses of the Qur'an, and of an illuminating Book,

A guidance and good tidings to those who would believe, (27:2-3)

Verily, thou hast been given the Qur'an from the presence of One Wise, All-Knowing. (27:7)

Verily, this Qur'an explains to the Children of Israel most of that concerning which they differ.

And verily, it is a guidance and a mercy to the believers. (27:77-78)

Recite that which has been revealed to thee of the Book… (29:46)

And thou didst not recite any Book before it, nor didst thou write one with thy right hand; in that case the liars would have doubted.

Nay, it is *a collection of* clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs.

And they say, Why are not Signs sent down to him from his Lord?" Say, "The Signs are with Allah, and certainly I am a clear Warner."

Is it not enough for them that We have sent down to thee the Book which is recited to them? Verily, there is mercy in it and a reminder for a people who believe. (29:49-52)

And truly, We have set forth for men in this Qur'an every kind of parable… (30:59)

These are verses of the Book of Wisdom,

A guidance and a mercy for those who do good, (31:3-4)

The revelation of the Book—there is no doubt about it—is from the Lord of the worlds.

Do they say, "He has forged it?" Nay, it is the truth from thy Lord, that thou mayest warn a people to whom no Warner has come before thee, that haply they may follow guidance. (32:3-4)

And the Book which We have revealed to thee is the truth *itself*, fulfilling that which is before[43] it… (35:32)

By the Qur'an, full of wisdom,
Thou art indeed *one* of the Messengers,
On the right path.
This is a revelation of the Mighty, the Merciful,
That thou mayest warn a people whose fathers were not warned, and so they are heedless. (36:3-7)

And We have not taught him poetry, nor does it befit him. It is but a Reminder and a Qur'an that makes *things* plain,
So that it may warn all who live, and that the decree[44] against the disbelievers may come to pass. (36:70-71)

… By the Qur'an, full of exhortation, *it is Our revealed word*. (38:2)

This is a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed. (38:30)

The revelation of this Book is from Allah, the Mighty, the Wise.
Surely it is We Who have revealed the Book to thee with truth; so worship Allah, dedicating thy faith to Him in all sincerity. (39:2-3)

Allah has sent down the best Message *in the form of* a Book *whose verses are* mutually supporting *and* repeated *in diverse forms* at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allah. Such is the guidance of Allah… (39:24)

And, indeed, We have set forth to men all kinds of parables in this Qur'an that they may take heed.
We have revealed the Qur'an manifestly clear, with no crookedness *about it*, that they may become righteous. (39:28-29)

Verily, We have revealed to thee the Book with truth for *the good of* mankind. So whoever follows guidance, *follows it* for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them. (39:42)

The revelation of the Book is from Allah, the Mighty, the All-Knowing. (40:3)

This is a revelation from the Gracious, the Merciful.
A Book, the verses of which have been expounded in detail—oft recited, made manifestly clear—for a people who have knowledge,
A bringer of glad tidings and a warner. But most of them turn away and they hear not. (41:3-5)

(Referring to the Reminder):
… And, truly, it is a mighty Book.
Falsehood cannot approach it *either* from before or from behind it. *It is* a revelation from the Wise, the Praiseworthy.
Nothing is said to thee but what was said to the Messengers before thee. Thy Lord is indeed the Master of forgiveness; and *also* the Master of painful chastisement.
And if We had made it a Qur'an in a foreign tongue, they surely would have said, "Why have not its verses been made clear? What! a foreign tongue and an Arab?" Say, "It is a guidance and a healing for those who believe"… (41:42-45)

Thus have We revealed to thee the Qur'an in Arabic that thou mayest warn the Mother of townships, and all around it; and *that* thou mayest warn *them* of the Day of Gathering whereof there is no doubt: A section will abide in the gardens *of paradise* and a section will be in a blazing Fire. (42:8)

By this perspicuous Book,
We have made it a Qur'an in clear, eloquent language that you may understand.
And surely, it is *safe* with Us in the Mother of the Book, exalted *and* full of wisdom. (43:3-5)

By this perspicuous Book.
Truly, We revealed it in a blessed Night…
In it all wise things are decided
By Our *own* command… (44:3-6)

And We have made it (the Holy Qur'an) easy in thy tongue that they may give heed. (44:59)

The revelation of this Book is from Allah, the Mighty, the Wise. (45:3), (46:3)

This *Book contains* clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith. (45:21)

… And this is a Book in the Arabic language fulfilling *previous prophecies*, that it may warn those who do wrong; and as glad tidings to those who do good. (46:13)

Will they not, then, ponder over the Qur'an, or is it that upon *their* hearts are locks of their own *making*? (47:25)

… So admonish, by means of the Qur'an, him who fears My warning. (50:46)

Do they say, "He has fabricated it?" Nay, but they would not believe.

Let them, then, bring forth a narration like this, if they speak the truth! (52:34-35)

And indeed We have made the Qur'an easy to *understand and* to remember. But is there anyone who would receive admonition? (54:18), (54:23), (54:33), (54:41)

It is God, the Gracious
Who has taught the Qur'an. (55:2-3)

Nay, I swear by the moorings of the stars—
And, indeed, that is a grand oath, if you only knew—
That this is indeed a noble Qur'an,
In a well-preserved Book,
Which none shall touch except those who are purified.
It is a revelation from the Lord of the worlds.
Will you then treat this *divine* discourse with hypocrisy? (56:76-82)

If We had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah. And these are similitudes that We set forth for mankind that they may reflect. (59:22)

Nay, it is naught but a reminder for all the worlds. (68:53)

But nay, I swear by all that you see,
And by all that you see not,
That it is surely the word *brought* by a noble Messenger;
And it is not the word of a poet; little is it that you believe!
Nor is it the word of a soothsayer; little is it that you heed!
It is a revelation from the Lord of the worlds.
And if he had falsely *attributed* even a trivial statement to Us,
We would surely have seized him by the right hand,
And then surely We would have severed his jugular vein,
And none of you could shield him *from Us*.
And verily it is a reminder for the righteous. (69:39-49)

… Recite, then, as much of the Qur'an as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allah's bounty, and others who may fight in the cause of Allah. So recite of it that which is easy *for you*… (73:21)

Move not thy tongue with this *revelation* that thou mayest hasten *to preserve* it.
Surely upon Us *rests* its collection and its recital.
So when We recite it, then follow thou its recital.
Then upon Us *rests* the expounding thereof. (75:17-20)

Surely, We have revealed unto thee the Qur'an piecemeal. (76:24)

Nay! Surely it is a Reminder—
So let him who desires pay heed to it—
On honoured sheets,
Exalted, purified,
In the hands of writers[45],
Noble, virtuous. (80:12-17)

It is nothing but a Reminder unto all the worlds,
Unto such among you as desire to go straight, (81:28-29)

And when the Qur'an is recited unto them, they do not bow down in submission; (84:22)

Nay, but it is a glorious Qur'an,
In a *well* guarded tablet. (85:22-23)

Surely, We sent it (the Holy Qur'an) down on the Night of Destiny.
And what should make thee know what the Night of Destiny is?
The Night of Destiny is better than a thousand months.
Therein descend angels and the Spirit with their Lord's decree concerning everything.
Peace—so will it be even at the rising of the dawn. (97:2-6)

A Messenger from Allah recites purified Scriptures.
Therein are the everlasting teachings. (98:3-4)

THE WISDOM OF THE HOLY QUR'AN

And every one has a goal which dominates him; vie, then, with one another in good works… (2:149)

… And whoso does good beyond what is obligatory, surely then, Allah is Appreciating, All-Knowing. (2:159)

… But it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allah knows *all things*, and you know not. (2:217)

… No soul is burdened beyond its capacity… (2:234)

A kind word and forgiveness are better than charity followed by injury… (2:264)

If Allah help you, none shall overcome you; but if Allah forsake you, then who is there that can help you beside Him? In Allah, then, let the believers put their trust. (3:161)

Every soul shall taste of death… (3:186)

If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils… (4:32)

Wheresoever you may be, death will overtake you, even if you be in strongly built towers… (4:79)

… The bad and the good are not alike, even though the abundance of the bad may cause thee to wonder… (5:101)

And if Allah touch thee with affliction, there is none that can remove it but He; and if He bestows upon you fortune then He has power to do all that He wills. (6:18)

And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand? (6:33)

And if thou obey the majority of those on earth, they will lead thee astray from Allah's way… (6:117)

… And no soul earns aught *of evil* but carries its burden against itself. And no bearer shall carry the burden of another… (6:165)

O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best… (7:27)

And beware of an affliction which will not smite exclusively those among you who have done wrong… (8:26)

And know that your possessions and your children are but a trial… (8:29)

… Allah would never change a favour that He has conferred upon a people until they change their own condition… (8:54)

O Prophet, Allah is sufficient for thee and for those who follow thee of the believers. (8:65)

And when affliction befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when We relieve him of his distress, he walks away as if he had never beseeched Us to attend to the misery afflicting him… (10:13)

Certainly, Allah wrongs not men at all, but men wrong their own souls. (10:45)

… For every *disbelieving* people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead *of it*. (10:50)

And if Allah touch thee with harm, there is none who can remove it but He; and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His servants He wills… (10:108)

… Surely, virtues drive away evils… (11:115)

(Jacob's admonition to his sons):
"… For none despairs of Allah's mercy save the unbelieving people." (12:88)

… Aye! it is in the remembrance of Allah that hearts can find comfort; (13:29)

That which you have shall come to naught and whatever is with Allah will last *forever*[46]… (16:97)

He who follows the right way follows it only for *the good of* his *own* soul: and he who goes astray, goes astray only to his *own* loss. And no bearer of burden shall bear the burden of another… (17:16)

And say not of anything, "I am going to do it tomorrow,"
Unless Allah should will… (18:24-25)

Wealth and children are an adornment of the life of this world. But enduring good works are better in the sight of Thy Lord in respect of *immediate* reward, and better in respect of *future* hope. (18:47)

… But of all things man is most contentious. (18:55)

Say, "If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help." (18:110)

And Allah increases in guidance those who follow guidance. And good works that endure are best in sight of thy Lord as reward, and best as resort. (19:77)

And We created not the heaven and the earth and all that is between the two in play. (21:17)

… Glorified then be Allah, the Lord of the Throne, above what they attribute.
He cannot be questioned as to what He does, but they will be questioned. (21:23-24)

Man is made of haste… (21:38)

And We burden not any soul beyond its capacity… (23:63)

Repel evil with that which is best… (23:97)

Bad things are for bad men, and bad men are for bad things. And good things are for good men, and good men are for good things… (24:27)

And whatever of the things *of this world* you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allah is better and more lasting… (28:61)

Allah enlarges *the means of* sustenance for such of His servants as He pleases, and straitens *them* for whom *He pleases*. Surely Allah has full knowledge of all things. (29:63)

… Thou wilt never find a change in the way of Allah. (33:63)

Whoever desires honour, then *let him know that* all honour belongs to Allah… (35:11)

O ye men, you are mere beggars unto Allah, while Allah is He Who stands in need of none, Ever Praiseworthy. (35:16)

… But thou wilt never find any change in the way of Allah; nor wilt thou ever find any alteration in the way of Allah. (35:44)

Is not Allah sufficient for His servant?... (39:37)

And when trouble touches man, he cries unto Us. But when We bestow on him a favour from Us, he says, "This has been given to me on account of *my own* knowledge." Nay, it is only a trial; but most of them know not. (39:50)

Say, "O My servants who have committed excesses against their own souls! despair not of the mercy of Allah, surely Allah forgives all sins. Verily, Allah is Most Forgiving, Merciful." (39:54)

And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. (41:35)

Man does not tire of praying for good; but if evil touch him, he despairs, *and* gives up *all* hope. (41:50)

And when We bestow a favour on man, he ignores *it* and turns aside; but when evil touches him, lo! there he is a supplicant of long prayers. (41:52)

Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him *thereof*, but in the Hereafter he will have no share. (42:21)

And whatever misfortune befalls you, is due to what your own hands have wrought… (42:31)

And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord, (42:37)

… And truly when We cause man to taste of mercy from Us, he rejoices therein. But if an evil befalls them because of what their hands have sent forth, then lo! man is ungrateful. (42:49)

Whoso does right, does it for his own soul; and whoso does wrong, does so to its detriment… (45:16)

… Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you… (49:14)

… Conjecture avails naught against truth. (53:29)

That no bearer of burden shall bear the burden of another;

And there is nothing for man but *the fruits* of his endeavours; (53:39-40)

The reward of goodness is nothing but goodness. (55:61)

Know that the life of this world is only a sport and a pastime, and an adornment, and *a source of* boasting among yourselves, and *of* rivalry in multiplying riches and children… And the life of this world is nothing but *temporary* enjoyment of deceitful things. (57:21)

… And whoso is rid of the covetousness of his own soul—it is these who will be successful. (59:10)

O ye who believe! why do you say what you do not do?

Most hateful is it in the sight of Allah that you say what you do not do. (61:3-4)

… And he who fears Allah—He will make for him a way out,

And will provide for him from where he expects not. And he who puts his trust in Allah—He is sufficient for him… (65:3-4)

Verily, man is born impatient and miserly.

When evil touches him, he is full of lamentation,

But when good falls to his *lot*, he is niggardly. (70:20-22)

But you prefer the life of this world,

Whereas the Hereafter is better and more lasting.

This indeed is *what is taught* in the former Scriptures—

The Scriptures of Abraham and Moses. (87:17-20)

As for man, when his Lord tries him and honours him and bestows favours on him, he says, "My Lord has honoured me."

But when He tries him and straitens for him his *means of* subsistence, he says, "My Lord has disgraced me." (89:16-17)

Surely, We have created man in the best of creative plans;

Then, We reverted him to *the state of* the lowest of the low,

Except those who believe and do good works; so for them is an unending reward. (95:5-7)

Nay! man does indeed transgress,

Because he thinks himself to be independent. (96:7-8)

Then whoso does an atom's weight of good will see it,

And whoso does an atom's weight of evil will *also* see it. (99:8-9)

Surely, man is ungrateful to his Lord;

And surely, he is a witness unto that;

And surely, he is very keen for the love of wealth. (100:7-9)

PROPHECIES OF THE HOLY QUR'AN

For every prophecy there is a fixed time; and soon will you come to know. (6:68)

Safeguarding of the Holy Qur'an

Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

Holy Prophet's triumphant return to Mecca

… It may be that thy Lord will raise thee to an exalted station.

And say, "O my Lord, make my entry a good entry and *then* make me come forth with a good forth-coming. And grant me from Thyself a helping power."

And say, "Truth has come and falsehood has vanished away. Falsehood does indeed vanish away *fast*. (17:80-82)

Most surely He Who had made *the teaching of* Qur'an binding on thee will bring thee back to the place of return… (28:86)

Byzantines' victory over the Persians, and the Muslims' victory in the Battle of Badr[47]

The Romans have been defeated,

In the land nearby, and they, after their defeat, will be victorious

In a few years—Allah's is the command before and after *that*—and on that day the believers will rejoice,

With the help of Allah. He helps whom He pleases; and He is the Mighty, the Merciful. (30:3-6)

Muslim victory at the Battle of the Ditch

They are a host from among the confederates *which will be* routed here. (38:12)

Do they say, "We are a victorious host?"

The hosts shall soon be routed and will turn their backs *in flight*. (54:45-46)

Pilgrimage after the Treaty of Hudaibiya[48]

Surely has Allah in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allah will, in security, *some* having *their* heads shaven, and *others* having *their* hair cut short; *and* you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand. (48:28)

The Suez and Panama canals

Verily, He will merge the two oceans, joining them together.

Between them is *now* a barrier; they encroach not *one upon the other*.

Which, then, of the favours of your Lord will you twain deny?

There come out from them pearls and coral.

Which, then, of the favours of your Lord will you twain deny? (55:20-24)

The latter days

It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height.

And the true promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare, *and they will say*, "Alas for us! we were indeed heedless of this; nay, we were wrongdoers!" (21:97-98)

When the sun is wrapped up,
And when the stars are obscured,
And when the mountains are made to move,
And when the she-camels, ten month pregnant, are abandoned,
And when the beasts are gathered together,
And when the seas are made to flow forth *one into another*,
And when people are brought together,
And when the girl-child buried alive is questioned about,
"For what crime was she killed?"
And when books are spread abroad.
And when the heaven is laid bare,
And when the Fire is caused to blaze up,
And when the Garden is brought nigh,
Then every soul will know what it has brought forward. (81:2-15)

PRAYERS IN THE HOLY QUR'AN

In the name of Allah, the Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds,
The Gracious, the Merciful,
Master of the Day of Judgment.
Thee alone do we worship and Thee alone do we implore for help.
Guide us in the right path—
The path of those on whom Thou hast bestowed *Thy* blessings, those who have not incurred displeasure, and those who have not gone astray. (1:1-7)

And *remember the time* when Abraham and Ishmael raised the foundation of the House, *praying*, "Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

"Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* Merciful.

"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise." (2:128-130)

And of them there are some who say, "Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire." (2:202)

And when they (David and his party) issued forth to *encounter* Jalut[49] and his forces, they said: "O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people." (2:251)

(The prayer of the believers):
"Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people." (2:287)

(The prayer of the people gifted with understanding):
"Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.
"Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allah breaks not *His* promise." (3:9-10)

Those who say, "Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire." (3:17)

(Prayer taught to the Holy Prophet):
Say, "O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

"Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure." (3:27-29)

(The prayer of the disciples of Jesus):

"Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness." (3:54)

(The prayer of the earlier prophets):

"Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people." (3:148)

Those who remember Allah while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire.

"Our Lord, whomsoever Thou causest to enter the Fire, him has Thou surely disgraced. And the wrongdoers shall have no helpers.

"Our Lord, we have heard a Crier calling *us* unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous.

"Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise." (3:192-195)

… The weak—men, women and children—who say: "Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper" (4:76)

Said Jesus, son of Mary, "O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us an to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers." (5:115)

(The prayer of Adam and Eve, after they had disobeyed God's command):

"Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost." (7:24)

(The prayer of the believers among the people of Pharaoh who were threatened by him):

"Our Lord, pour forth upon us steadfastness and cause us to die resigned *unto Thee*." (7:127)

(Moses' prayer after his people took to the calf for worship):

… But when the earthquake overtook them, he (Moses) said, "My Lord, if Thou hadst pleased, Thou couldst have destroyed them before *this*, and me *also*. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive.

"And ordain for us good in this world, as well as in the next; we have turned to Thee *seeking forgiveness*." (7:156-157)

(The prayer of the expecting parents):

"If Thou give us a healthy righteous child we shall surely be of those who are grateful." (7:190)

(The prayer of the contented):

"Sufficient for us is Allah—and His Messenger; surely Allah will bestow on us of His bounty; to Allah do we turn in supplication." (9:59)

(The prayer of those who believed among the people of Pharaoh):

And they said, "In Allah do we put our trust. Our Lord, make us not a trial for the wrongdoing people.

"And deliver us by Thy mercy from the disbelieving people." (10:86-87)

(Noah's prayer on boarding the Ark):

"Embark therein. In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful." (11:42)

(The prayer of the Prophet Joseph):

"O my Lord, Thou hast blessed me with a share of sovereignty and taught me the

interpretation of things. O Maker of heavens and the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous." (12:102)

And *remember* when Abraham said, "My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols.

"My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful.

"Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful."

"Our Lord, certainly, Thou knowest what we conceal and what we make known. And nothing whatsoever is hidden from Allah, whether in the earth or in the heaven.

"All praise belongs to Allah, Who has given me, despite *my* old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

"My Lord, make me observe Prayer, and my children, *too*. Our Lord! do accept my prayer.

"Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place." (14:36-42)

(A prayer for the parents):

"My Lord, have mercy on them even as they nourished me in *my* childhood." (17:25)

(The prayer of the People of the Cave):

"Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair." (18:11)

(Zachariah's prayer for the granting of a son):

"My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee.

"And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Thyself,

"That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to Thee." (19:5-7)

(Moses' prayer):

"My Lord! open out for me my heart,
"And ease for me my task,
"And untie the knot of my tongue,
"That they may understand my speech,
"And grant me a helper from my family—
"Aaron, my brother;
"Increase my strength with him,
"And make him share my task,
"That we may glorify Thee much,
"And remember Thee much.
"Thou possessest full knowledge of us." (20:26-36)

(Prayer taught to the Holy Prophet):

"O my Lord, increase me in knowledge." (20:115)

And remember Job when he cried to his Lord, *saying*, "Affliction has touched me, and Thou art the Most Merciful of all who show mercy." (21:84)

And *remember* Dhul-Nun[50], when he went away in anger. And thought that We would not bear heavily on him. Then from the *depths* of darkness he cried out: "There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers." (21:88)

And *remember* Zachariah when he cried to his Lord, *saying*, "My Lord, leave me not childless, and Thou art the Best of inheritors." (21:90)

(Prayer taught to the Prophet Noah when he embarked on the Ark):

And say, "My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land." (23:30)

(Prayer taught to the Holy Prophet):

And say, "My Lord, I seek refuge in Thee from the incitements of the satans.

"And I seek refuge in Thee, my Lord, lest they come near me." (23:98-99)

(Prayer of the righteous):

"Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy." (23:110)

(Prayer taught to the Holy Prophet):

And say, "My Lord, forgive and have mercy, and Thou art the Best of those who show mercy." (23:119)

(Prayer of the righteous):

"Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

"It is indeed evil as a place of rest and as an abode;" (25:66-67)

(The prayer of the righteous):

And those who say, "Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each of* us a leader of the righteous." (25:75)

(Abraham's prayer):

"My Lord, bestow wisdom on me and join me with the righteous;

"And give me a true reputation among posterity;

"And make me *one* of the inheritors of the Garden of Bliss;

"And forgive my father; for he is *one* of the erring;

"And disgrace me not on the day when they will be raised up,

"The day when wealth and sons shall not avail;

"But he *alone will be saved* who comes to Allah with a submissive heart;" (26:84-90)

(Prayer of the Prophet Solomon):

"My Lord, enable me to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do *such* good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants." (27:20)

(Prayer taught to the Holy Prophet):

Say, "All praise belongs to Allah, and peace be upon those servants of His whom He has chosen. Is Allah better or that which they associate *with Him*?" (27:60)

(Moses' prayer after he smote a man from the people of Pharaoh):

"My Lord, I have wronged my soul, therefore forgive me." (28:17)

(Moses' prayer after he was informed that the chiefs of Pharaoh were planning to kill him):

"My Lord, deliver me from the unjust people." (28:22)

(Moses' prayer on arrival at Midian):

"O my Lord, a beggar I am of whatever good Thou mayest bestow on me." (28:25)

(Lot's prayer when his people refused to listen to his admonition):

"Help me, my Lord, against the wicked people." (29:31)

(Abraham's prayer for a son):

"My Lord, grant me a righteous *son*." (37:101)

(Solomon's prayer):

"O my Lord, grant me forgiveness and bestow on me a kingdom which none unworthy of it may possess after me. Surely Thou art so Generous." (38:36)

(Prayer of the angels):

"Our Lord, Thou dost comprehend all things in *Thy* mercy and knowledge. So forgive those who repent and follow Thy way; and protect them from the punishment of Hell.

"And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise.

"And protect them from evils; and he whom Thou dost protect from evils on that day—him hast Thou surely shown mercy. And that *indeed* is the supreme triumph." (40:8-10)

(Prayer while travelling on a ride):

"Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it.

"And to our Lord surely shall we return." (43:14-15)

(Prayer taught to man with respect to his parents and children):

"My Lord, grant me *the power* that I may be grateful for Thy favour which Thou hast bestowed

upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit *to Thee*." (46:16)

(Noah's prayer when his people spurned and rejected him):

"I am overcome, so *come* Thou *to my* help!" (54:11)

(Prayer of the righteous):

"Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful." (59:11)

(The prayer of Abraham and his followers):

"Our Lord, in Thee do we put our trust and to Thee do we turn *repentant*, and towards Thee is the *final* return.

"Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for Thou alone art the Mighty, the Wise." (60:5-6)

(The prayer of the believers on the Day of Judgment):

"Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things." (66:9)

(The prayer of Pharaoh's wife):

"My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;" (66:12)

(Noah's prayer):

"My Lord, leave not in the land a single one of the disbelievers as dwellers therein;

"For, if Thou dost leave them, they will *only* lead astray Thy servants and will not give birth but to a sinner *and* a disbeliever.

"My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition." (71:27-29)

(Prayer taught to the Holy Prophet):

Say, "I seek refuge in the Lord of cleaving,

"From the evil of that which He has created,

"And from the evil of the night when it overspreads,

"And from the evil of those who blow into knots *to undo them*,

"And from the evil of the envier when he envies." (113:2-6)

(Prayer taught to the Holy Prophet):

Say, "I seek refuge in the Lord of mankind,

"The King of mankind,

"The God of mankind,

"From the evil of the sneaking whisperer,

"Who whispers into the hearts of men,

"From among the Jinn and mankind." (114:2-7)

Section 4
THE PROPHETS AND MESSENGERS

The accounts of the prophets mentioned in the Holy Qur'an are arranged here chronologically:
Pre-Abrahamic period: Adam, Enoch, Noah, Hud, Salih
Post-Abrahamic and pre-Moses period: Abraham, Ishmael, Isaac, Lot, Jacob, Joseph, Shu'aib.
Mosaic dispensation: Moses, Aaron, David, Solomon, Elijah, Elisha, Jonah, Ezekiel, Job, Ezra.
Advent of Christianity: Zachariah, John the Baptist, Jesus.
Advent of Islam: Muhammad.

GENERAL CHARACTERISTICS

(Addressing the Children of Israel):
… Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others? (2:88)

(The prayer of the Prophet Abraham):
"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise." (2:130)

Mankind were one community, *then they differed among themselves*, so Allah raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed… (2:214)

These Messengers have We exalted, some of them above others: among them there are those to whom Allah spoke; and some of them He exalted by degrees of rank… (2:254)

It is not *possible* for a man that Allah should give him the Book and wisdom and prophethood, *and* then he should say to men: "Be servants to me and not to Allah;" but *he would say*: "Be solely devoted to the Lord because you teach the Book and because you study *it*.

Nor *is it possible for him* that he should bid you take the angels and the Prophets for Lords… (3:80-81)

And *remember the time* when Allah took a covenant from *the people through* the Prophets, *saying*, "Whatever I give you of the Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him." *And* He said, "Do you agree, and do you accept the responsibility which I lay upon you in this *matter*?" They said, "We agree;" He said, "Then bear witness, and I am with you among the witnesses."
Now whoso turns away after this, then, surely, those are the transgressor. (3:82-83)

(The prayer of the earlier prophets):
"Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people." (3:148)

And it is not possible for a Prophet to act dishonestly… (3:162)

… Allah chooses of His Messengers whom He pleases… (3:180)

And if they accuse thee of lying, even so were accused of lying Messengers before thee who came with clear Signs and books of wisdom and the illuminating Book. (3:185)

And We have sent no Messenger but that he should be obeyed by the command of Allah… (4:65)

Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and the tribes and Jesus and Job and Jonah and Aaron and Solomon, and to David We gave Zabur[51].
And *We sent some* Messengers whom We have already mentioned to thee and Messengers whom We have not mentioned to thee—and Allah spoke to Moses particularly—
Messengers, bearers of glad tidings and warners, so that people may have no plea against Allah after *the coming of* the Messengers. And Allah is Mighty, Wise. (4:164-166)

Surely, We took a covenant from the Children of Israel, and We sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill. (5:71)

On the Messenger lies only the conveying of the Message… (5:100)

And surely have the Messengers been mocked at before thee, but that which they mocked at encompassed those of them who scoffed.

Say, "Go about in the earth, and see what was the end of those who treated *the Prophets* as liars." (6:11-12)

And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them… (6:35)

And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform *themselves*, on them *shall come* no fear nor shall they grieve.

And those who reject Our Signs, punishment will befall them, because they disobeyed. (6:49-50)

(After mentioning several Prophets by name):

It is these whom We gave the Book and the faculty of judgment and prophethood…

These it is whom Allah guided aright, so follow thou (Muhammad) their guidance. (6:90-91)

And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive… (6:113)

O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve… (7:36)

And never did We send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble. (7:95)

And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged. (10:48)

Say, "Consider what is *happening* in the heavens and the earth." But Signs and Warners avail not a people who will not believe.

What then do they expect save the like of the days of *punishment suffered by* those who passed away before them? Say, "Wait then, *and* I am with you among those who wait."

Then shall We save Our Messengers and those who believe. Thus *does it always happen*; it is incumbent on Us to save the believers. (10:102-104)

Why, then, were there not among the generations before you persons possessed of understanding who would have forbidden corruption in the earth—except a few of those whom We saved from among them? … (11:117)

And We sent not before thee *as Messengers* any but men, whom We inspired, from among the people of the towns… (12-110)

And those who disbelieve say, "Wherefore has not a Sign been sent down to him from his Lord?" Thou art, surely, a Warner. And there is a Guide for every people. (13:8)

And surely, Messengers have been mocked at before thee; but I granted respite to those who disbelieved. Then I seized them, and how was then My punishment! (13:33)

And, indeed, We sent Messengers before thee, and We gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of Allah. For every term there is a *divine* decree. (13:39)

And We have not sent any Messenger except with the language of his people in order that he might make clear to them. (14:5)

And We sent *Messengers* before thee among various denominations of earlier peoples.

And there never came to them any Messenger but they mocked at him. (15:11-12)

Those who set up equals *to God* say, "If Allah had *so* willed, we should not have worshipped anything beside Him, neither we nor our fathers, nor should we have forbidden anything without *command from* Him." So did those who were before them. But are the Messengers responsible for anything except the plain delivery of the Message?

And We did raise among every people a Messenger, *preaching*: "Worship Allah and shun the Evil One." Then among them were whom Allah guided and among them were who became deserving of ruin. So travel through the earth, and see what was the end of those who treated *the Prophets* as liars! (16:36-37)

And We sent not *as Messengers* before thee but men to whom We sent revelation, so ask those who are the custodians of divine Scriptures, if you know not.

We sent Our Messengers with clear Signs and Scriptures… (16:44-45)

… We never punish until We have sent a Messenger. (17:16)

… And We exalted some of the Prophets over the others, and to David We gave the Zabur[52]. (17:56)

And nothing has prevented men from believing when the guidance came to them save that they said, "Has Allah sent a man *as a* Messenger?"

Say, "Had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel *as a* Messenger." (17:95-96)

And We send not the Messengers but as bearers of glad tidings and as Warners… (18:57)

And We sent none *as Messengers* before thee but men to whom We sent revelations. So ask those who are well versed in *Scriptures*, if you know not.

And We did not give them bodies that ate no food, nor were they to live for ever.

Then We fulfilled to them *Our* promise; and We saved them and those whom We pleased; and We destroyed the transgressors. (21:8-10)

And We sent no Messenger before thee but We revealed to him, "There is no God but I; so worship Me *alone*."

And they say, "The Gracious *God* has taken to Himself a son." Holy is He. Nay, they (the Messengers) are *only* honoured servants.

They speak not before He speaks, and they act *only* by His command.

He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and they act cautiously for fear of Him.

And whosoever of them should say, "I am a God beside Him," him shall We requite with Hell. Thus do We requite the wrongdoers. (21:26-30)

And Messengers have indeed been mocked at before thee, but that whereat they mocked encompassed those of them who scoffed. (21:42)

Never sent We a Messenger or a Prophet before thee, but when he sought *to attain what he aimed at*, Satan put *obstacles* in *the way of* what he sought after. But Allah removes *the obstacles* that are placed by Satan. Then Allah firmly establishes His Signs. And Allah is All-Knowing, Wise. (22:53)

Allah chooses Messengers from among angels, and from among men. Surely, Allah is All-Hearing, All-Seeing. (22:76)

(Referring to the period after Noah):

Then We sent Our Messengers one after another. Every time there came to a people their Messenger, they treated him as a liar… (23:45)

(Addressing the Prophet Muhammad and possibly future Messengers):

O ye Messengers, eat of the things that are pure, and do good works. Verily, I am well aware of what you do.

And *know* that this community of yours is one community, and I am your Lord. So fear Me *alone*. (23:52-53)

And We never sent any Messenger before thee but surely they ate food and walked in the streets…[53] (25:21)

Thus did We make for every Prophet an enemy from among the sinners… (25:32)

And never did We destroy any township but it had Warners. (26:209)

And thy Lord would never destroy the towns until He has raised in the mother *town* (the capital town) thereof a Messenger, reciting unto them Our Signs; nor would We destroy the towns unless the people thereof are wrongdoers. (28:60)

And surely We sent Messengers before thee to their own people, and they brought them clear Signs… (30:48)

And We never sent a Warner to any township but the wealthy ones thereof said, "Surely, we disbelieve in what you have been sent with."

And they say, "We have more riches and children; and we are not going to be punished." (34:35-36)

And if they reject thee, verily, *God's* Messengers have been rejected before thee… (35:5)

Verily, We have sent thee with the truth, *as* a bearer of glad tidings and *as* a Warner; and there is no people to whom a Warner has not been sent.

And if they treat thee as a liar, those who were before them *also* treated *their Prophets* as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book. (35:25-26)

Alas for mankind! There comes not a Messenger to them but they mock at him. (36:31)

And peace be upon the Messengers! (37:182)

All without exception rejected the Messengers as liars, thus My punishment became inevitable. (38:15)

… And every nation strove to seize their Messenger, and disputed by means of false *arguments* that they might rebut the truth thereby… (40:6)

Most surely We help Our Messenger and those who believe, *both* in the present life and on the day when the witnesses will stand forth, (40:52)

And We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them there are some whom We have not mentioned to thee; and it is not possible for any Messenger to bring a Sign except by the leave of Allah… (40:79)

And how many a Prophet did We send among the earlier peoples!

But there never came to them a Prophet but they mocked at him. (43:7-8)

And thus *has it always been* that We never sent any Warner before thee to any township but the prosperous thereof said: "We found our ancestors set on *certain* course, and we are following in their footsteps."

Their Warner said, "What! even though I bring you a better guidance than that which you found your fathers following?" They said, "Certainly we disbelieve in that which you are sent with." (43:24-25)

And ask those of Our Messengers whom We sent before thee, "Did We appoint any deities beside the Gracious *God*, to be worshipped?" (43:46)

… Verily, We have ever been sending *Messengers*,

As a mercy from thy Lord… (44:6-7)

Even so there came no Messenger to those before them, but they said, "A sorcerer, or a mad-man!" (51:53)

Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice… (57:26)

… Allah grants power to His Messengers over whomever He pleases; and Allah has power over all things. (59:7)

He is the Knower of the unseen, and He does not grant anyone ascendency over His domain of the unseen,

Except to him whom He chooses as *His* Messenger. And in front of him and at the back of him march *angels* as sentinels,

That He might know that they (His Messengers) have delivered the Messages of their Lord. And He encompasses *all* that is with them and He keeps count of all things. (72:27-29)

ADAM

And when thy Lord said to the angels: "I am about to appoint a vicegerent in the earth," they said: "Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness." He answered: "I know what you know not."

And He taught Adam all the names, then He put the *objects of* these *names* before the angels and said, "Tell Me the names of these, if you are right."

They said: "Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise."

He said: "O Adam, tell them their names;" and when he had told them their names, He said: "Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?"

And *remember the time* when We said to the angels: "Submit to Adam," and they *all* submitted except Iblis. He refused and acted with arrogance; and he was of the disbelievers.

And We said: "O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers."

But Satan caused them both to slip by means of it and drove them out of *the state* in which they were. And We said: "Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time."

Then Adam learnt from his Lord certain words *of prayer*. So He turned towards him with mercy. Surely, He is Oft-Returning *with compassion, and is* Merciful.

We said: "Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve."

But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide. (2:31-40)

Allah did choose Adam and Noah and the family of Abraham and the family of 'Imran[54] above all peoples—

A race, co-related with one another. And Allah is All-Hearing, All-Knowing. (3:34-35)

Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him, "Be!," and he was. (3:60)

And relate to them truly the story of the two sons of Adam, when they *each* offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, "I will surely kill thee." The former replied, "Allah accepts only from the righteous.

"If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allah, the Lord of the universe.

"I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong."

But his mind induced him to kill his brother, so he killed him and became one of the losers.

Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, "Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?" And then he became regretful. (5:28-32)

And We did create you *and* then We gave you shape; then said We to the angels, "Submit to Adam;" and they *all* submitted but Iblis *did not*; he would not be of those who submit.

God said, "What prevented thee from submitting when I commanded thee?" He said, "I am better than he. Thou has created me of fire while him has Thou created of clay."

God said, "Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased."

He said, "Grant me respite till the day when they will be raised up."

God said, "Thou shalt be of those who are given respite."

He said, "Now, since Thou has adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.

"Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful."

God said, "Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all."

"And O Adam, dwell thou and thy wife in the garden and eat therefrom wherever you will, but approach not this tree lest you be among the wrongdoers."

But Satan whispered *suggestions* to them so that he might reveal to them their shortcomings which had remained concealed in them of their shame, and said, "Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever."

And he swore to them, *saying*, "Surely, I am a sincere counsellor unto you,"

So he caused them to fall *into disobedience* by deceit. And when they tasted of the tree, their shame became manifest to them and they began to stick the leaves of the garden *together* over themselves. And their Lord called them, *saying*, "Did I not forbid you that tree and tell you: "Verily, Satan is to you an open foe?"

They said, "Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost."

He said, "Go forth, some of you enemies of others. And for you there is an abode on the earth and provision for a time."

He said, "Therein shall you live, and therein shall you die, and therefrom shall you be brought forth."

O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best. That is *one* of the Signs of Allah, that they may remember.

O children of Adam! let not Satan seduce you, even as he turned your parents out of the garden, stripping them of their raiment that he might show them their shame… (7:12-28)

And, surely, We created man from dry ringing clay, *fashioned out* of stagnant mud.

And the Jinn We had created earlier from the fire of blazing winds.

And *remember* when thy Lord said to the angels, "I am about to create man from dry ringing clay, from black mud wrought into shape;

"So when I have fashioned him *in perfection* and have breathed into him of My Spirit, fall ye down in submission to him."

So the angels submitted, all of them together,

Except Iblis; he refused to be among those who submit.

God said, "O Iblis, what is the matter with thee that thou wouldst not be among those who submit?"

He answered, "I am not going to submit to man whom Thou hast created from dry ringing clay, from black mud wrought into shape."

God said, "Then get out hence, for, surely, thou art rejected.

"And, surely, on thee shall be *My* curse till the Day of Judgement."

He said, "My Lord, then grant me respite till the day when they shall be raised."

God said, "Thou art of those that are granted respite,

"Till the day of the appointed time."

He answered, "My Lord, since Thou hast adjudged me as lost, I will surely make *evil appear* beautiful to them on the earth, and I will surely lead them all astray,

"Except Thy chosen servants from among them."

God said, "This is a path straight to Me.

"Surely, thou shalt have no power over My servants, except such of the erring ones as follow thee."

And, surely, Hell is the promised place for them all. (15:27-44)

And *remember the time* when We said to the angels, "Submit to Adam," and they *all* submitted, except Iblis. He said, "Shall I submit to one whom Thou hast created of clay?"

And he said, "What thinkest Thou? *Can* this whom Thou hast honoured above me *be my superior*? If Thou wilt grant me respite till the Day of Resurrection, I will most surely bring his descendents under my sway except a few."

He said, "Begone! And whoso shall follow thee from among them, Hell shall surely be the recompense of you all—an ample recompense.

"And entice whomsoever of them thou canst, with thy voice, and urge against them thy

horsemen and thy footmen and be their partner in wealth, and children, and make promises to them." And Satan promises them naught but deceit.

As to My servants—thou shalt have no power over them, and sufficient is thy Lord as a Guardian. (17:62-66)

And *remember the time* when We said to the angels, "Submit to Adam," and they *all* submitted, except Iblis. He was one of the Jinn; … (18:51)

And verily, We had made a covenant with Adam beforehand, but he forgot, and We found in him no determination *to disobey*.

And when We said to the angels, "Submit to Adam," and they all submitted. But Iblis *did not*. He refused.

Then We said, "O Adam, this is an enemy to thee, and to thy wife; so let him not drive you both out of the garden, lest thou come to grief.

"It is *provided* for thee that thou shalt not hunger therein, nor wilt thou be naked.

"And that thou wilt not thirst therein, nor wilt thou be exposed to the sun."

But Satan whispered evil suggestions to him; he said, "O Adam, shall I lead thee to the tree of eternity and to a kingdom that never decays?"

They both ate thereof, so their inherent weakness became exposed to them. So they started covering themselves with the leaves from the garden. And Adam disobeyed his Lord and deviated from the path.

Then his Lord chose him *for His grace*, and turned to him with mercy and guided *him*.

He said, "Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief.

"But whosoever will turn away from My Reminder, his will be a strait life, and on the Day of Resurrection We shall raise him up blind." (20:116-125)

When thy Lord said to the angels, "I am about to create man from clay,

"And so when I have fashioned him *in perfection*, and have breathed into him of My Spirit, fall ye down in submission to him."

So the angels submitted, all of them together.

But Iblis *did not*. He behaved proudly, and was of those who disbelieved.

God said, "O Iblis, what hindered thee from submitting to what I had created with My two hands" Hast thou acted out of pride or do thou *really* belong to the exalted ones?"

He said, "I am better than he. Thou hast created me of fire and him hast Thou created of clay."

God said, "Then get out hence, for, surely thou art rejected.

"And surely on thee shall be My curse till the Day of Judgement."

He said, "My Lord, then grant me respite till the day when they shall be raised."

God said, "Certainly thou art of those granted respite."

"Till the day of the appointed time."

He said, "So by Thy might, I will surely lead them all astray,

"Except Thy chosen servants from among them."

God said, "Then the truth is, and the truth I speak,

"*That* I will certainly fill Hell with thee and with those who follow thee, all together." (38:72-86)

Miscellaneous

O children of Adam! look to your adornment at every *time and* place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:32)

O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve. (7:36)

And when thy Lord brings forth from Adam's children—out of their loins—their offspring and makes them witness against their own selves *by saying*: "Am I not your Lord?" They say, "Yea, we do bear witness." *This He does* lest you should say on the Day of Resurrection, "We were surely unaware of this." (7:173)

Indeed, We have honoured the children of Adam, and carried them by land and sea, and given them of good things and exalted them far

above many of those whom We have created. (17:71)

(After mentioning Zachariah, Yahya, Mary, Jesus, Abraham, Moses, Ishmael, and Idris):

These are the people on whom Allah bestowed His blessings from among the Prophets, of the posterity of Adam, and of *the posterity of* those whom We carried with Noah, and of the posterity of Abraham and Israel; and *they are* of those whom We guided and chose… (19:59)

And *God will say*, "Separate yourselves *from the righteous* this day, O ye guilty ones!

"Did I not enjoin on you, O ye sons of Adam, that you worship not Satan—for he is to you an open enemy—

"And that you worship Me? This is the right path.

"And he did lead astray a great multitude of you. Why did you not then understand?

"This is the Hell which you were promised.

"Enter it this day, because you disbelieved."

This day We shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they had earned. (36:60-66)

IDRIS (Enoch of the Bible?)

And relate *the story of* Idris *as mentioned* in the Book. He was *a* truthful *man and* a Prophet.

And We exalted him to a lofty station. (19:57-58)

And *remember* Ishmael, and Idris, and Dhul-Kifl. All were of the steadfast.

And We admitted them to Our mercy. Surely, they were of the righteous. (21:86-87)

NUH (Noah of the Bible)

Noah's preaching to the people and their response

And We sent Noah to his people, *and he said*, "Truly, I am a plain Warner to you,

"That you worship none but Allah. Indeed, I fear for you the punishment of a grievous day."

The chiefs of his people, who disbelieved, replied, "We see in thee nothing but a man like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us; nay, we believe you to be liars."

He said, "O my people, tell me: if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are averse thereto?

"And O my people, I ask not of you any wealth in return for it. My reward is due from Allah alone. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I consider you to be a people who act ignorantly.

"And O my people, who would help me against Allah, if I were to drive them away? Will you not then consider?

"And I say not to you, 'I possess the treasures of Allah,' nor do I know the unseen, nor say I, 'I am an angel.' Nor say I concerning those whom your eyes despise, 'Allah will not bestow any good upon them'—Allah knows best whatever is in their minds—Surely, I should then be of the unjust."

They said, "O Noah, thou hast indeed disputed with us *long* and has disputed with us many a time; bring us now that with which thou threatenest us, if thou art of those who speak the truth."

He said, "Allah alone will bring it to you, if He please, and you cannot frustrate *God's purpose*.

"And my admonishment will profit you not, however much if I desire to admonish you, if Allah intends to destroy you. He is your Lord and to Him shall you be made to return." (11:26-35)

And We did send Noah to his people, and he said, "O my people, serve Allah. You have no God other than Him. Will you not then be righteous?"

And the chiefs of his people, who disbelieved, said, "He is only a man like yourselves; he seeks to make himself superior to you. And if Allah had so willed, He could have surely sent down angels. We have never heard of such *a thing* among our forefathers.

"He is only a man *stricken* with madness; wait, therefore, concerning him for a while." (23:24-26)

And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter and whom We had afforded ease and comfort in this life, said, "This is but a man like yourselves. He eats of that of which you eat, and drinks of that of which you drink.

"And if you obey a man like yourselves, you will then be surely losers.

"Does he promise you that when you are dead and have become dust and bones, you will be brought forth *again*?

"Far, far *from truth* is that which you are promised.

"It is only here that we live our life. *Here* we die and *here* we live, and never shall we be raised again.

"He is only a man who has forged a lie against Allah; and we are not going to believe him." (23:34-39)

The people of Noah treated the Messengers as liars,

When their brother Noah said to them, "Will you not be righteous?

"Surely, I am unto you a Messenger, faithful to *my* trust.

"So fear Allah, and obey me.

"And I ask of you no reward for it. My reward is only with the Lord of the worlds.

"So fear Allah, and obey me."

They said, "Shall we believe thee, when it is the meanest that follow thee?"

He said, "And what knowledge have I as to what they have been doing?

"Their account is only with my Lord, if you only knew!

"And I am not going to drive away the believers.

"I am only a plain Warner."

They said, "If thou desist not, O Noah, thou shalt surely be one of those who are stoned." (26:106-117)

We sent Noah to his people, *saying*, "Warn thy people before there comes upon them a grievous punishment."

He said, "O my people! surely I am a plain Warner unto you,

"That you serve Allah and fear Him and obey me.

"He will forgive you your sins and grant you respite till an appointed time. Verily, the time appointed by Allah cannot be put back when it comes, if only you knew!" (71:2-5)

<u>Noah's plea to his Lord</u>

He said, "My Lord, help me, for they have treated me as a liar."

God said, "In a little while they will surely become repentant." (23:40-41)

He (Noah) said, "My Lord, my people have treated me as a liar.

"Therefore judge Thou decisively between me and them; and save me and the believers that are with me." (26:118-119)

And Noah indeed did cry unto Us, and what an excellent answer did We give *to his prayer*!

And We saved him and his family from the great distress;

And We made his offspring the only survivors. (37:76-78)

The people of Noah rejected *the truth* before them; aye, they rejected Our servant and said, "A madman and one who is spurned."

He therefore prayed to his Lord, *saying*, "I am overcome, so *come* Thou *to my* help!" (54:10-11)

He said, "My Lord, I have called my people night and day,

"But my calling *them* has only made them flee *from me* all the more.

"And every time I called them that Thou mightest forgive them, they put their fingers in their ears, and wrapped their garments around them, and persisted *in their iniquity*, and behaved with exceeding arrogance.

"Then, I invited them to *Thy path* openly.

"Then I preached to them in public, and *also* spoke to them in private.

"And I said, 'Seek forgiveness of your Lord; for He is exceedingly Forgiving.

'He will send down rain for you in abundance,

'And He will strengthen you with wealth and *with* children, and He will give you gardens and He will give you rivers.

'What is the matter with you that you do not ascribe dignity to Allah"

'And certainly He has created you in stages.

'Have you not observed how Allah has created seven heavens tier upon tier,

'And has placed the moon therein as a light, and made the sun as a lamp?

'And Allah has raised you from the earth like the raising of vegetation,

'Then will He return you therein and bring you forth in a special way.

'And Allah has made the earth for you a wide expanse

'That you may traverse the open ways thereof.'"

Noah said, "My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin.

"And they have planned a mighty plan.

"And they say *to one another*, 'Forsake not your gods *under any circumstances*. And forsake neither Wadd, nor Suwa, nor Yaghuth and Ya'uq and Nasr[55].'

"And they have led many astray; so increase Thou not the wrongdoers but in error." (71:6-25)

Noah's building of the Ark

And it was revealed to Noah, "None of thy people will believe except those who have already believed; grieve not therefore at what they have been doing.

"And build thou the Ark under Our eyes and *as commanded by* Our revelation. And address not Me concerning the wrongdoers. They are surely going to be destroyed."

And he was making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, "If *now* you mock at us, *the time is coming when* we shall mock at you even just as you mock *now*.

"Then you shall know who it is on whom will come a punishment that will disgrace him, and on whom will fall a lasting punishment." (11:37-40)

The Flood

Till when Our command came and the fountains *of the earth* gushed forth, We said, "Embark therein two of every kind[56], male and female, and thy family, except those against whom the word has already gone forth, and those who believe." And there did not believe *and live* with him except a few.

And he said, "Embark therein. In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful."

And it moved along with them on waves like mountains. And Noah cried unto his son, while he was *keeping* apart, "O my son, embark with us and be not with the disbelievers."

He replied, "I shall soon betake myself to a mountain which will shelter me from the water." He said, "There is no shelter *for anyone* this day, from the decree of Allah, excepting those to whom He shows mercy." And the wave came in between the two; so he was among the drowned.

And it was said, "O earth, swallow thy water, and O sky, cease *raining*." And the water was made to subside and the matter was ended. And *the Ark* came to rest on al-Judi. And it was said, "Cursed be the wrongdoing people."

And Noah cried unto his Lord and said, "My Lord, verily, my son is of my family, and surely, Thy promise is true, and Thou art the Most Just of judges."

He said, "O Noah, he is surely not of thy family; he is indeed *a man of* unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become *one* of the ignorant."

He said, "My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers."

It was said, "O Noah, descend *then* with peace from Us and blessings upon thee and upon peoples *to be born* of those with thee. And there will be *other* peoples whom We shall grant provision *for a time*, then shall a grievous punishment touch them from Us." (11:41-49)

Then punishment overtook them rightfully, and We made them *as* rubbish. Cursed, then, be the people who do wrong!

Then We raised after them other generations. (23:42-43)

So We saved him, and those who were with him in the fully laden Ark.

Then We drowned thereafter those who remained behind.

In this, verily, there is a Sign, but most of them would not believe. (26:120-122)

The people of Noah rejected *the truth* before them; aye, they rejected Our servant and said, "A madman and one who is spurned."

He therefore prayed to his Lord, saying, "I am overcome, so *come* Thou *to my* help!"

Thereupon We opened the gates of heaven, with water pouring down;

And We caused the earth to burst forth with springs, so the *two* waters met for a purpose that was decreed.

And We carried him upon that *which was made* of planks and nails.

It floated on under Our eyes: a reward for him who had been rejected. (54:10-15)

Miscellaneous

Surely, We have sent revelation to thee (Muhammad), as We sent revelation to Noah and the Prophets after him… (4:164)

And We gave him (Abraham) Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:85)

"O ye the progeny of those whom We carried *in the Ark* with Noah." He was indeed a grateful servant. (17:4)

And *remember* Noah when he cried aforetime, and We heard his prayer and delivered him and his family from the great distress.

And We helped him against the people who rejected Our Signs. They were surely a wicked people; so We drowned them all. (21:77-78)

And *as to* the people of Noah when they rejected the Messengers, We drowned them, and We made them a Sign for mankind… (25:38)

And We certainly sent Noah to his people, and he dwelt among them a thousand years less fifty[57]. Then the deluge overtook them, while they were wrongdoers.

But We saved him and those who were *with him* in the Ark; and We made it a Sign for all peoples. (29:15-16)

And We left for him *a good name* among the following generations—

"Peace be upon Noah among *people of* the worlds!"

Thus indeed do We reward those who do good.

He was surely *one* of Our believing servants.

Then We drowned the others. (37:79-83)

The People of Noah rejected *the truth* before them and *so did* the People of the Well, and Thamud,

And 'Ad, and Pharaoh and the brethren of Lot,

And Dwellers of the Wood, and the People of Tubba. All *of them* rejected the Messengers with the result that My threatened punishment befell *them*. (50:13-15)

And *We destroyed* the people of Noah before *them*; they were a disobedient people. (51:47)

The people of Noah rejected *the truth* before them; aye, they rejected Our servant and said, "A madman and one who is spurned."

He therefore prayed to his Lord, *saying*, "I am overcome, so *come* Thou *to my* help!"

Thereupon We opened the gates of heaven, with water pouring down;

And We caused the earth to burst forth with springs, so the *two* waters met for a purpose that was decreed.

And We carried him upon that *which was made* of planks and nails.

It floated on under Our eyes: a reward for him who had been rejected.

And We left it as a Sign *for the coming generations*; but is there anyone who would receive admonition?

How *terrible* then was My punishment and My warning! (54:10-17)

And We did send Noah and Abraham, and We placed among their seed prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.

Then We caused Our Messengers to follow in their footsteps; … (57:27-28)

Allah sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allah, and it was said

to them, "Enter the Fire, ye twain, along with those who enter." (66:11)

And Pharaoh, and those who were before him, and the over-thrown cities *persistently* committed sins.

And they disobeyed the Messenger of their Lord, therefore He seized them with an ever-tightening grip.

Verily, when the waters rose high, We bore you in the boat,

That We might make it a reminder for you, and that retaining ears might retain it. (69:10-13)

Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against Allah.

And Noah said, "My Lord, leave not in the land a single one of the disbelievers as dwellers therein;

"For, if Thou dost leave them, they will *only* lead astray Thy servants and will not give birth but to a sinner and a disbeliever.

My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition." (71:26-29)

HUD (equivalent Biblical name may be Eber or Heber[58])

And unto 'Ad[59] *We sent* their brother Hud. He said, "O my people, worship Allah; you have no other deity but Him. Will you not then be God-fearing?"

The disbelieving chiefs of his people said, "We surely see thee *lost* in foolishness, and we surely think thee to be *one* of the liars."

He replied, "O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds.

"I deliver to you the message of my Lord and I am to you a sincere and faithful counsellor.

"Do you wonder that an exhortation has come to you from your Lord through a man from among you? And remember *the time* when He made you inheritors *of His favours* after the people of Noah, and increased you abundantly in constitution. Remember, then, the favours of Allah, that you may prosper."

They said, "Hast thou come to us that we may worship Allah alone and forsake what our fathers used to worship? Bring us, then, that which thou threatenest us with, if thou art of the truthful."

He replied, "Indeed there have *already* fallen on you punishment and wrath from your Lord. Do you dispute with me about names which you have named—you and your fathers—for which Allah has sent down no authority? Wait then, I am with you among those who wait."

And We saved him and those who were with him, by Our mercy, and We cut off the last remnant of those who rejected Our Signs. And they were not believers. (7:66-73)

And to 'Ad *We sent* their brother Hud. He said, "O my people, worship Allah *alone*. You have no God beside Him. You are but forgers of lies.

"O my people, I do not ask of you any reward thereof. My reward is not due except from Him Who created me. Will you not then understand?

"And O my people, ask forgiveness of your Lord, then turn to Him, He will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away sinners."

They said, "O Hud, thou hast not brought us any clear proof, and we are not going to forsake our gods because of thy saying, nor are we going to believe in thee.

"We can only say that some of our gods have visited thee with evil." He replied, "Surely, I call Allah to witness, and do ye also bear witness that I am clear of that which you associate as partners *with God*

"Beside Him. So devise plans against me, all *of you*, and give me no respite.

"I have indeed put my trust in Allah, my Lord and your Lord. There is no creature that moves *on the earth* but He holds it by the forelock. Surely, my Lord *stands* on the straight path.

"If then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people take your place. And you cannot harm Him at all. Surely, my Lord is Guardian over all things."

And when Our command came, We saved Hud and those who believed with him, by Our *special* mercy. And We saved them from a severe torment.

And these were 'Ad. They denied the Signs of their Lord and disobeyed His Messengers and

followed the bidding of every haughty enemy *of truth*.

And a curse was made to follow them in this world, and on the Day of Resurrection. Behold! *the tribe of* ‘Ad behaved ungratefully to their Lord. Behold! Cursed are ‘Ad, the people of Hud! (11:51-61)

And *We destroyed* ‘Ad and Thamud, and the People of the Well, and many a generation between them.

And to each of them We related the examples *of earlier people*; and one and all We utterly destroyed. (25:39-40)

The tribe of ‘Ad rejected the Messengers,

When their brother Hud said to them, “Will you not be righteous?

“Surely, I am to you a Messenger, entirely trustworthy.

“So fear Allah, and obey me.

“And I ask of you no reward for it. My reward is only with the Lord of the worlds.

“Do you build monuments on every high place seeking vain glory,

“And do you erect palaces as though you will live forever?

“And when you lay hands *upon anyone*, you lay hands as tyrants.

“So fear Allah, and obey me.

“And fear Him Who has helped you with all that you know.

“He has helped you with cattle, and sons,

“And gardens, and springs.

“Indeed, I fear for you the punishment of an awful day.”

They said, “It is the same to us whether thou admonish *us* or whether thou be not of those who admonish.

“This is nothing but a habit of the ancients,

“And we shall not be punished.”

So they rejected him, and We destroyed them. In that indeed there is a Sign, but most of these would not believe. (26:124-140)

And *We destroyed* ‘Ad and Thamud; and it is evident to you from their dwelling-places. And Satan made their deeds *appear* good to them, and thus turned them away from the path despite their being capable of discerning *the truth*. (29:39)

… The punishment which *overtook* ‘Ad and Thamud.

When their Messengers came to them from before them and behind them, *saying*, “Worship none but Allah,” they said, “If our Lord had *so* willed, He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.”

As for ‘Ad, they behaved arrogantly in the earth without any justification and said, “Who is mightier than we in power?” Do they not see that Allah, Who created them, is mightier than they in power? Still they continued to deny Our Signs.

So We sent upon them a furious wind for several ominous days, that We might make them taste the punishment of humiliation in this life. And the punishment of the Hereafter will surely be more humiliating, and they will not be helped. (41:14-17)

And make mention of the brother of ‘Ad, when he warned his people among the sand-hills—and Warners there have been before him and after him—*saying*, “Worship none but Allah. I fear for you the punishment of a great day.”

They said, “Hast thou come to us to turn us away from our gods? Bring us then that with which thou dost threaten us, if *indeed* thou art of the truthful.”

He said, “The knowledge *thereof* is only with Allah. And I convey to you what I have been sent with, but I see you to be *very* ignorant people.”

Then, when they saw it coming towards their valleys as a cloud, they said, “This is a cloud which will give us rain.” “Nay, but it is that which you sought to hasten—a wind wherein is a grievous punishment.

“It will destroy everything by the command of its Lord.” And they became such that there was nothing left to be seen, except their dwellings. Thus do We requite the guilty people. (46:22-26)

The People of Noah rejected *the truth* before them and *so did* the People of the Well, and Thamud,

And ‘Ad, and Pharaoh and the brethren of Lot,

And Dwellers of the Wood, and the People of Tubba. All *of them* rejected the Messengers with the result that My threatened punishment befell *them*. (50:13-15)

And *there was a Sign in the tribe of* ‘Ad, when We sent against them the destructive wind.

It left nothing whatever that it visited, but made it like a rotten bone. (51:42-43)

The tribe of ‘Ad rejected *the truth*. How *terrible* then was My punishment and My warning!

We sent against them a furious wind on a day of unending ill luck,

Tearing people away as though they were the trunks of uprooted palm-trees.

How *terrible* then was My punishment and My warning! (54:19-22)

The Inevitable!

What is the Inevitable?

And what should make thee know what the Inevitable is?

The tribe of Thamud and *the tribe of* ‘Ad treated as a lie the *sudden* calamity.

Then, as for Thamud, they were destroyed with a violent blast.

And as for ‘Ad, they were destroyed by a fierce roaring wind,

Which He caused to blow against them for seven nights and eight days consecutively, so that thou mightest have seen the people therein lying prostrate, as though they were trunks of palm-trees fallen down.

Dost thou see any remnant of them? (69:2-9)

(Referring to corrupt people):

Hast thou not seen how thy Lord dealt with ‘Ad—

The tribe of Iram[60], possessors of lofty buildings,

Buildings like theirs were never built before in the lands—

Thy Lord then let fall on them the whip of punishment.

Surely thy Lord is on the watch. (89:7-9; 14-15)

SALIH (equivalent Biblical name not known)

And to Thamud[61] *We sent* their brother Salih. He said, “O my people, worship Allah; you have no other deity but Him. Verily there has come to you a clear evidence from your Lord—this she-camel of Allah, a Sign for you. So leave her that she may feed in Allah’s earth, and do her no harm, lest a painful punishment seize you.

“And remember *the time* when He made you inheritors *of His favours* after ‘Ad, and assigned you an abode in the land; you build palaces in its plains, and you hew the mountains into houses. Remember, therefore, the favours of Allah and commit not iniquity in the earth, causing disorder.”

The chief men of his people who were arrogant said to those who were reckoned weak—those among them who believed— “Do you know *for certain* that Salih is one sent by his Lord?” They answered, “Surely, we believe in that with which he has been sent.”

Those who were arrogant said, “Verily, we do disbelieve in that in which you believe.”

Then they hamstrung the she-camel and rebelled against the command of their Lord, and said, “O Salih, bring us that which thou threatenest us with, if thou art *indeed* of the Messengers.”

Then the earthquake seized them so that they turned into corpses lying prone in their houses.

Then *Salih* turned away from them and said, “O my people, I did deliver the message of my Lord unto you and offered you sincere counsel, but you love not sincere counsellors.” (7:74-80)

And to *the tribe of* Thamud *We sent* their brother Salih.

He said, “O my people worship Allah; you have no God but Him. He raised you up from the earth, and settled you therein. So ask forgiveness of Him, then turn to Him *whole-heartedly*. Verily, my Lord is nigh, *and* answers *prayers*.”

They said, “O Salih, thou wast among us one in whom we placed our hopes. Dost thou forbid us to worship what our fathers worshipped? And we are surely in disquieting doubt concerning that to which thou callest us.”

He said, “O my people, tell me: if I stand on a clear proof from my Lord, and He has granted me mercy from Himself, who then will help me against Allah, if I disobey Him? So you will not but add to my destruction.

“And O my people, this is the she-camel of Allah as a Sign for you, so let her alone that she may feed in Allah’s earth, and touch her not with harm lest a near punishment seize you.”

But they hamstrung her; then he said, “Enjoy yourselves in your houses for three days. This is a promise which is not a lie.”

So when Our command came, we saved Salih and those who believed with him by Our *special* mercy, and *We saved them* from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.

And a thunderous blast overtook those who had done wrong, and as the morning broke they lay prostrate in their homes,

As though they had never dwelt therein. Behold! Thamud behaved ungratefully to their Lord; Behold! Cursed are *the tribe of* Thamud. (11:62-69)

And *We destroyed* ‘Ad and Thamud, and the People of the Well, and many a generation between them.

And to each of them We related the examples *of earlier people*; and one and all We utterly destroyed. (25:39-40)

The tribe of Thamud rejected the Messengers,

When their brother Salih said to them, “Will you not be righteous?

“Surely, I am to you a Messenger, entirely trustworthy.

“So fear Allah, and obey me.

“And I ask of you no reward for it. My reward is only with the Lord of the worlds.

“Will you be left secure amid the things *that you have* here,

“Amid gardens and springs,

“And fields of grain and date-palms their spathes heavy to the point of breaking?

“And you hew out houses in the mountains with great skill.

“So fear Allah, and obey me.

“And obey not the bidding of those who exceed the bounds,

“Who create disorder in the earth, and reform *it* not.”

They said, “Thou art but *one* of the bewitched;

“Thou art only a man like ourselves. So bring a Sign, if thou art *one* of the truthful.”

He said, “Here is a she-camel: she has *her* turn of drinking, and you have *your* turn of drinking on an appointed day.

“And touch her not with evil lest there overtake you the punishment of an enormous day.”

But they hamstrung her; and then they became regretful.

So the punishment overtook them. In that verily there is a Sign, but most of these would not believe. (26:142-159)

And We sent to Thamud their brother Salih, *who said*, “Worship Allah.” But behold, they became two parties contending with each other.

He said, “O my people, why do you wish to hasten on the evil rather than the good? Wherefore do you not ask forgiveness of Allah that you may be shown mercy?”

They said, “We augur ill of you and of those that are with thee.” He said, “*The cause of* your evil fortune is with Allah. Nay, but you are a people who are on trial,”

And there were in the city a party of nine *persons* who made mischief in the land, and would not reform.

They said, “Swear to each other by Allah that we will surely attack him and his family by night, and then we will say to his heir, ‘We witnessed not the destruction of his family, and most surely we are truthful.’”

And they wove a plot, and We wove a *counter* plot but they were unaware of *it*.

Then see how *evil* was the end of their plan! Verily, We utterly destroyed them and their people all together.

And yonder lie their houses empty, because of their wrongdoing. In that, verily, is a Sign for a people who possess knowledge.

And We saved those who believed and feared God. (27:46-54)

And *We destroyed* ‘Ad and Thamud; and it is evident to you from their dwelling-places. And Satan made their deeds *appear* good to them, and thus turned them away from the path, despite their being capable of discerning *the truth*. (29:39)

… The punishment that *overtook* ‘Ad and Thamud.

When their Messengers came to them from before them and behind them, *saying*, “Worship none but Allah,” they said, “If our Lord had *so* willed, He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.” (41:14-15)

And as for Thamud, We gave them guidance, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.

And We saved those who believed and acted righteously. (41:18-19)

The People of Noah rejected *the truth* before them and *so did* the People of the Well, and Thamud,

And ‘Ad, and Pharaoh and the brethren of Lot,

And Dwellers of the Wood, and the People of Tubba. All *of them* rejected the Messengers with the result that My threatened punishment befell *them*. (50:13-15)

And *a Sign there was* in *the tribe of* Thamud when it was said to them, “Enjoy yourselves for a while.”

But they rebelled against the command of their Lord. So the thunderbolt overtook them while they gazed;

And they were not able to rise *again*, nor could they defend themselves. (51:44-46)

The tribe of Thamud *also* rejected the Warners.

And they said, “What! a man, from among ourselves, a single individual! Shall we follow him? Indeed then we shall be in grave error and *afflicted with* madness.

“Has the Reminder been revealed to him *alone* of all of us? Nay, he is a boastful liar.”

“Tomorrow will they know who is the boastful liar!

“We will send the she-camel as a trial for them. So watch them, *O Salih*, and have patience.

“And tell them that the water is shared between them, every drinking time shall be observed.”

But they called their comrade, and he poised himself to strike and hamstrung her.

How *terrible* then was My punishment and My warning!

We sent against them a single blast, and they became like the dry stubble, trampled upon. (54:24-32)

The Inevitable!

What is the Inevitable?

And what should make thee know what the Inevitable is?

The tribe of Thamud and *the tribe of* ‘Ad refused to believe *in the shattering* calamity.

Then, as for Thamud, they were destroyed with a violent blast.

And as for ‘Ad, they were destroyed by a fierce roaring wind,

Which He caused to blow against them for seven nights and eight days consecutively, so that thou mightest have seen the people therein lying prostrate, as though they were trunks of palm-trees fallen down.

Dost thou see any remnant of them? (69:2-9)

Has *not* the story of the hosts come to thee?

Of Pharaoh and Thamud?

Nay, but those who disbelieve—*persist* in rejecting *the truth*,

And Allah encompasses *them* from before them and from behind them. (85:18-21)

(Referring to corrupt people):

And Thamud who hewed out rocks in the valley—

Thy Lord then let fall on them the whip of punishment.

Surely thy Lord is on the watch. (89:10; 14-15)

The *tribe of* Thamud denied *the truth* because of their rebelliousness.

When the most wretched among them got up,

Then the Messenger of Allah said, “*Leave alone* the she-camel of Allah, and *let* her drink.”

But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and made it (destruction) *overtake all of them* alike.

And He cared not for the consequences thereof. (91:12-16)

IBRAHIM, ISMA‘IL and ISHAQ (Abraham, Ishmael & Isaac of the Bible)

Abraham’s search for God

And *remember* when Abraham said, “My Lord, show me how Thou givest life to the dead.” He said, “Hast thou not believed?” He said, “Yes, but *I ask this* that my heart may be at rest.” He answered, “Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allah is Mighty, Wise.” (2:261)

And thus did We show Abraham the kingdom of the heavens and the earth *that he might be rightly guided* and that he might be of those who have certainty of faith.

And when the night darkened upon him, he saw a star. He said, "This is my Lord!" But when it set, he said, "I like not those that set."

And when he saw the moon rise with spreading light, he said, "This is my Lord." But when it set, he said, "If my Lord guide me not, I shall surely be of the people who go astray."

And when he saw the sun rise with spreading light, he said, "This is my Lord, this is the greatest." But when it set, he said, "O my people, surely I am clear of that which you associate *with God.*

"I have turned my face toward Him Who created the heavens and the earth, being ever inclined *to God,* and I am not of those who associate gods *with God*."

And his people argued with him. He said, "Do you argue with me concerning Allah when He has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

"And why should I fear that which you associate *with God,* when you fear not to associate with Allah that for which He has sent down to you no authority?" Which, then, of the two parties has greater right to security, if indeed you know?

Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomsoever We please. Thy Lord is indeed Wise, All-Knowing.

And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:76-85)

Abraham's preaching to the people

Hast thou not heard of him who disputed with Abraham about his Lord, because Allah had given him kingdom? When Abraham said, "My Lord is He Who gives life and causes death," he said, "I *also* give life and cause death." Abraham said, "Well, Allah brings the sun from the East; bring it thou from the West." Thereupon the infidel was dumbfounded. And Allah guides not the unjust people. (2:259)

And relate *the story of* Abraham *as mentioned* in the Book. He was *a* truthful *man and* a Prophet.

When he said to his father, "O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught?

"O my father, there has indeed come to me knowledge such as has not come to thee; so follow me, I will guide thee to an even path.

"O my father, serve not Satan; surely, Satan is a rebel against the Gracious *God*.

"O my father, indeed, I fear lest a punishment from the Gracious *God* seize thee, and thou become a comrade of Satan."

He replied, "Dost thou turn away from my gods, O Abraham? If thou cease not, I shall surely cut off all relations with thee. Now leave me alone for a long while."

Abraham said, "Peace be on thee. I will ask forgiveness of my Lord for thee. He is indeed gracious to me.

"And I shall keep away from you and from that which you call upon beside Allah; and I will pray unto my Lord; it may be that, in praying to my Lord, I shall not be disappointed."

So when he had separated himself from them and from that which they worshipped beside Allah, We bestowed on him Isaac and Jacob, and each *of them* We made a Prophet.

And We granted them of Our mercy; and We bestowed on them a true renown. (19:42-51)

And, before *this* We gave Abraham his guidance and We knew him well.

When he (Abraham) said to his father and his people, "What are these images to which you are so devoted?"

They replied, "We found our fathers worshipping them."

He said, "Indeed, you yourselves as well as your fathers have been in manifest error."

They said, "Is it *really* the truth that thou hast brought us, or art thou one of those who jest?"

He replied, "Nay, your Lord is the Lord of the heavens and the earth, He Who made them; and I am one of those who bear witness to that.

"And, by Allah, I will certainly plan against your idols after you have gone away *and* turned your backs."

So he broke them to pieces, *all* except the chief of them, that they might return to it *for enquiry*.

They said, "Who has done this to our gods? Surely, he must be a wrongdoer."

They said, We heard a young man speak *ill* of them; he is called Abraham."

They said, "Then bring him before the eyes of the people, that they may bear witness."

Then they said *to Abraham*, "Is it thou who has done this to our gods, O Abraham?"

He replied, "Aye, somebody has surely done this. Here is the chief *suspect*. Ask them if they are capable of speaking."

Then they turned towards one another and said, "You yourselves are surely in the wrong."

And their heads were made to hang low *for shame and they said*, "Certainly thou knowest well that these do not speak[62]."

He said, "Do you then worship instead of Allah that which cannot profit you at all, nor harm you?

"Fie on you and on that which you worship instead of Allah! Will you not then understand?"

They said, "Burn him and help your gods, if *at all* you *mean to* do *anything*."

We said, "Turn cold, O fire, and be a source of peace for Abraham!"

And they had sought to do evil to him, but We made them the worst losers.

And We saved him and Lot *and brought them* the land which We blessed for the peoples.

And We bestowed upon him Isaac, and as grandson, Jacob, and We made all *of them* righteous.

And We made them leaders who guided *people* by Our command, and We sent revelation to them *enjoining* the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us *alone*. (21:52-74)

And recite unto them the story of Abraham.

When he said to his father and his people, "What do you worship?"

They said, "We worship idols, and we continue to be devoted to them."

He said, "Can they listen to you when you call them?

"Or do you good or harm *you*?"

They said, Nay, but we found our fathers doing likewise."

He said, "What think ye of that which you have been worshipping—

"You and your fathers before *you*.

"They are *all* enemies to me, except the Lord of the worlds;

"Who has created me, and it is He Who guides me;

"And Who feeds me and provides me with drink;

"And when I am ill, it is He Who restores me to health;

"And Who will cause me to die, and then bring me to life *again*;

"And Who, I hope, will forgive me my faults on the Day of Judgment.

"My Lord, bestow wisdom on me and join me with the righteous;

"And give me a true reputation among the posterity;

"And make me *one* of the inheritors of the Garden of Bliss;

"And forgive my father; for he is *one* of the erring;

"And disgrace me not on the day when they will be raised up,

"The day when wealth and sons shall not avail;

"But he *alone will be saved* who comes to Allah a submissive heart;" (26:70-90)

And *remember* Abraham when he said to his people, "Worship Allah and fear Him. That would be better for you if only you knew.

"You only worship idols beside Allah, and you forge a lie. Those whom you worship beside Allah have no power to provide sustenance for you. Then seek sustenance from Allah, and worship Him, and be grateful to Him. Unto Him will you be brought back.

"And if you reject, then generations before you *also* rejected. And the Messenger is only responsible for the clear conveying *of the Message*." (29:17-19)

And the only answer of his people was that they said, "Slay him or burn him." But Allah saved him from the fire. In that surely are Signs for a people who *would* believe.

And he said, "Verily you have taken for yourselves idols beside Allah, out of love for each other in the present life. Then on the Day of

Resurrection you will deny each other, and curse each other. And your abode will be Fire; and you will have no helpers. (29:25-26)

And verily of his (Noah's) party was Abraham;

When he came to his Lord with a submissive heart;

When he said to his father and to his people, "What is it that you worship?

"Do you seek lies as gods instead of Allah?

"So what is your idea about the Lord of the worlds?"

Then he cast a glance at the stars,

And said, "I am indeed *feeling* unwell."

So they went away from him turning their backs.

Then he went secretly to their gods and said, "Will you not eat?

"What is the matter with you that you speak not[63]?"

Then he began suddenly to strike them with the right hand.

Thereupon *the people* came towards him hastening.

He said, "Do you worship that which you have carved out,

"Whereas Allah has created you and your handiwork?"

They said, "Build for him a structure and cast him into the fire."

Thus they intended an evil against him, but We made them most humiliated.

And he said, "I am going to my Lord, Who will guide me. (37:84-100)

And *remember* when Abraham said to his father and his people: "I *positively* disown what you worship,

"Except Him Who created me, and He will surely guide me."

And he made it a byword to last among his posterity, that they might turn *to God*. (43:27-29)

There is a good model for you in Abraham and those with him, when they said to their people, "We have nothing to do with you and with that which you worship beside Allah. We disbelieve all that you *believe*. There has arisen enmity and hatred between us and you for ever, until you believe in Allah alone"—with the exception of *this* saying of Abraham to his father, "I will surely ask forgiveness for thee, though I have no power *to prevail* upon Allah in favour of thee." *They prayed to God saying*, "Our Lord, in Thee do we put our trust and to Thee do we turn *repentant*, and towards Thee is the *final* return.

"Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for Thou alone art the Mighty, the Wise."

Surely, there is a good example in them for you… (60:5-7)

Abraham's sacrificing of the son

And he (Abraham) said, "I am going to my Lord, Who will guide me.

"My Lord, grant me a righteous *son*."

So We gave him the glad tidings of a forbearing son.

And when he was old enough to work with him, he said, "O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest *of it*!" He replied, "O my father, do as thou art commanded; thou wilt find me, if Allah please, of those who are patient."

And when they both submitted *to the Will of God*, and he laid him *on the ground* face down,

We called to him: "O Abraham,

"Thou hast indeed fulfilled the dream." Thus indeed do We reward those who do good.

That surely was a manifest trial.

And We ransomed him with a great sacrifice.

And We left for him *a good name* among the following generations—

"Peace be upon Abraham!"

Thus do We reward those who do good.

Surely, he was *one* of Our believing servants. (37:100-112)

Birth of Isaac

And We gave him (Abraham) Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:85)

And surely, Our messenger came to Abraham with glad tidings. They said, "*We bid you* Peace." He answered, "Peace *be on you*," and was not long in bringing a roasted calf.

But when he saw their hands not reaching thereto, he took them as *unfriendly* strangers, and

conceived a fear of them. They said, "Fear not, for we have been sent to the people of Lot."

And his wife was standing *by*, she chuckled, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

She said, "Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? This is indeed a strange thing!"

They said, "Dost thou wonder at Allah's decree? The mercy of Allah and His blessings are upon you, O people of the House. Surely, He is Praiseworthy, Glorious.

And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

Indeed, Abraham was clement, tender-hearted, and oft-turning *to God*.

"O Abraham, turn away from this. Surely, the command of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted." (11:70-77)

And We gave him the glad tidings of Isaac, a Prophet, *and one* of the righteous.

And We bestowed blessings on him and Isaac. And from among the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself. (37:113-114)

Has the story of Abraham's honoured guests reached thee?

When they entered upon him and said, "Peace!" he said, "Peace!" *They were* all strangers.

And he went quietly to his household, and brought a fatted calf,

And he placed it before them. He said, "Will you not eat?"

And he grew apprehensive of them. They said, "Fear not." And they gave him glad tidings of *the birth of* a knowledgeable son.

Then his wife came forward crying and smote her face and said, "A barren old woman!"

They said, "Even so has thy Lord said. Surely, He is the Wise, the All-Knowing."

Abraham said, "Now what is your errand, O ye messengers?"

They said, "We have been sent to a sinful people,

"That we may send down upon them stones of clay,

"Marked, with thy Lord, for those guilty of excesses."

And We brought forth therefrom such of the believers as were there,

And We found not there except only one house of Muslims.

And We left therein a Sign for those who fear the painful punishment. (51:25-38)

Building of the Ka'ba

And *remember the time* when We made the House a resort for mankind and *a place of* security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, *saying*, "Purify My House for those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*."

And *remember* when Abraham said, "My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allah and the Last Day," He said, "And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is."

And *remember the time* when Abraham and Ishmael raised the foundation of the House, *praying*, "Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

"Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* Merciful.

"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise." (2:126-130)

And *remember* when Abraham said, "My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols.

"My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful.

"Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and

provide them with fruits, that they may be thankful."

"Our Lord, certainly, Thou knowest what we conceal and what we make known. And nothing whatsoever is hidden from Allah, whether in the earth or in the heaven.

"All praise belongs to Allah, Who has given me, despite *my* old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

"My Lord, make me observe Prayer, and my children, *too*. Our Lord! do accept my prayer.

"Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place." (14:36-42)

And *remember the time* when We assigned to Abraham the site of the House *and said*, "Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down *and* fall prostrate *in Prayers*;

"And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

"That they may witness *its* benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of *the class of* cattle that He has provided for them.

Then eat ye thereof and feed the distressed, the needy.

"Then let them accomplish the task of cleansing themselves, and fulfil their vows, and go around the Ancient House." (22:27-30)

Miscellaneous

And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, "I will make thee a Leader of men." *Abraham* asked, "And from among my offspring?" He said, "My covenant does not embrace the transgressors." (2:125)

And who will turn away from the religion of Abraham but he who is foolish of mind? Him did We choose in this world, and in the next he will surely be among the righteous.

When his Lord said to him, "Submit," he said, "I have submitted to the Lord of the worlds."

The same did Abraham enjoin upon his sons—and *so did* Jacob—*saying*, "O my sons, truly Allah has chosen this religion for you; so let not death overtake you except when you are in a state of submission." (2:131-133)

Abraham was neither a Jew nor a Christian, but he was ever inclined *to God and* obedient *to Him*, and he was not of those who associate gods *with God*.

Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe… (3:68-69)

And Abraham's asking forgiveness for his father was only because of a promise he had made to him, but when it became clear to him that he was an enemy to Allah, he disassociated himself from him. Surely, Abraham was most tender-hearted, forbearing. (9:114)

Abraham was a nation unto himself, always obedient to Allah, *to Him* ever inclined; certainly not belonging to the idolaters.

Ever grateful for His favours; He chose him and guided him to a straight path.

And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

And *now* We have revealed to thee, *saying*, "Follow the way of Abraham *who was* ever inclined *to God*, and was not of those who set up equals *to Him*." (16:121-124)

And We bestowed on him (Abraham) Isaac and Jacob, and We placed *the gift of* prophethood and the Book among his descendents, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous. (29:28)

And remember Our servants Abraham, and Isaac, and Jacob, men of might and vision.

We chose them especially to remind *people* of the abode *of the Hereafter*.

And truly they are in Our sight among the elect *and* the best.

And remember Ishmael and Elisha and Dhul-Kifl; and all were of the best. (38:46-49)

And We did send Noah and Abraham, and We placed among their seed prophethood and the

Book. So some of them followed the guidance, but many of them were rebellious.

Then We caused Our Messengers to follow in their footsteps; … (57:27-28)

ISMA'IL (Ishmael of the Bible)

And *remember the time* when We made the House a resort for mankind and *a place of* security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, *saying*, "Purify My House for those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*."

And *remember* when Abraham said, "My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allah and the Last Day," He said, "And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is."

And *remember the time* when Abraham and Ishmael raised the foundation of the House, *praying*, "Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

"Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* Merciful.

"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise." (2:126-130)

Were you present when death came to Jacob, when he said to his sons, "What will you worship after me?" They answered, "We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves."

Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did. (2:134-135)

And *We also guided* Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

And *We exalted* some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path. (6:87-88)

(A prayer of the Prophet Abraham):

"All praise belongs to Allah, Who has given me, despite old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer." (14:40)

And *remember* Ishmael, and Idris, and Dhul-Kifl. All were of the steadfast.

And We admitted them to Our mercy. Surely, they were of the righteous. (21:86-87)

And remember Ishmael and Elisha and Dhul-Kifl; and all were of the best. (38:49)

LUT (Lot of the Bible)

And *We also guided* Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

And *We exalted* some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path. (6:87-88)

And *We sent* Lot—when he said to his people, "Do you commit an abomination such as no one in the world ever did before you?

"You approach men with lust instead of women. Nay, you are a people who exceed *all* bounds."

And the answer of his people was no other than that they said, "Turn them out of your town, for they are men who would keep pure."

And We saved him and his family, except his wife; she was of those who stayed behind.

And We rained upon them a rain. Now see, what was the end of the sinners! (7:81-85)

And surely, Our messengers came to Abraham with glad tidings. They said, "*We bid you* Peace." He answered, "Peace *be on you*," and was not long in bringing a roasted calf.

But when he saw their hands not reaching thereto, he took them as *unfriendly* strangers, and conceived a fear of them. They said, "Fear not, for we have been sent to the people of Lot." (11:70-71)

And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

Indeed, Abraham was clement, tender-hearted, and oft-returning *to God*.

"O Abraham, turn away from this. Surely, the command of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted."

And when Our messengers came to Lot, he was grieved on account of them and felt helpless on their behalf and said, "This is a distressful day."

And his people came running towards him, trembling *with rage*; and before this *too* they used to do evil. He said, "O my people, these are my daughters; they are most chaste for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you any right-minded man?"

They answered, "Thou surely knowest that we have no claim on thy daughters, and thou surely knowest what we desire."

He said, "Would that I had power *to deal* with you, or I should betake myself to a mighty support *for shelter*."

The messengers said, "O Lot, we are the messengers of thy Lord. They shall by no means reach thee. So depart with thy family in a part of the night, and let none of you look back, but thy wife. Surely, what is going to befall them shall *also* befall her. Verily, their appointed time is the morning. Is not the morning nigh?"

So when Our command came, We turned that *town* upside down and We rained upon it stones of clay, layer upon layer,

Marked *for them* in the decree of thy Lord… (11:75-84)

He (Abraham) said, "What *now* is your business, O ye messengers?"

They said, "We have been sent unto a guilty people

"Excepting the family of Lot. Them we shall save all,

"Except his wife. We surmise that she shall be of those who remain behind."

And when the messengers came unto the family of Lot,

He said, "Verily, you are a party of strangers."

They said, "Nay, but we have come to thee with that about which they doubted.

"And we have come to thee with the truth, and surely we are truthful.

"So go forth with thy family in the latter part of the night, and follow thou in their rear. And let none of you look back, and proceed to where you are commanded."

And We communicated to him this decree that the root of them was to be cut off by the morning.

And the people of the city came rejoicing.

He said, "These are my guests, so put me not to shame;

"And fear Allah and disgrace me not."

They said, "Did we not forbid thee *to entertain* all *sorts of* people?"

He said, "My daughters are *also standing* here. *Be mindful of this* if you are bent upon doing anything." (15:58-72)

Then the punishment seized them at sunrise.

We turned it upside down, and We rained upon them stones of clay.

Surely, in this are Signs for those who can read *signs*.

And it lies on a road that *still* exists.

Surely, in this is a Sign for believers. (15:74-78)

And to Lot We gave wisdom and knowledge. And We saved him from the city which practised abominations. They were indeed a wicked *and* rebellious people.

And We admitted him to Our mercy; surely he was *one* of the righteous. (21:75-76)

The people of Lot rejected the Messengers,

When their brother Lot said to them, "Will you not become righteous?

"Surely, I am to you a Messenger, entirely trustworthy.

"So fear Allah, and obey me.

"And I ask of you no reward for it. My reward is only with the Lord of the worlds.

"Do you, of all peoples, approach males,

"And leave your wives whom your Lord has created for you? Nay, you are a people who transgress."

They said, "If thou desist not, O Lot, thou wilt surely be *one* of the banished ones."

He said, "I abhor your *evil* practice.

"My Lord, save me and my family from what they do."

So We saved him and his family, all *of them*,

Save an old woman among those who stayed behind.

Then We destroyed the others.

And We rained upon them a rain; and evil is the rain which descends on those who are warned.

In that verily there is a Sign, but most of these would not believe. (26:161-175)

And *remember* Lot, when he said to his people, "Do you commit abomination while you see *the evil thereof*?

What! do you approach men lustfully rather than women? Nay, you are indeed a people unmindful of consequences."

But the response of his people was nothing except that they *incited the people and* said, "Drive out the followers of Lot from your township. They are indeed a people who pretend to be pure."

So We saved him and his family, except his wife; her We decreed to be of those who stayed behind.

And We rained upon them a rain; and evil was the rain for those who were warned. (27:55-59)

And *We sent* Lot; he said to his people, "You commit an abomination which none among mankind has ever committed before you.

"Do you indeed come *lustfully* to men and cut off the highway for *travellers*? And you indulge in your meetings in all that is loathsome!" But the only answer of his people was that they said, "Bring upon us the punishment of Allah if thou speakest the truth."

He said, "Help me, my Lord, against the wicked people."

And when Our messengers brought Abraham the glad tidings, they said, "We are going to destroy the people of his town; surely its people are wrongdoers."

He said, "But Lot is there." They said, "We know full well who is there. We will surely save him and his family, except his wife, who is of those who remain behind."

And when Our messengers came to Lot, he was distressed on account of them and felt powerless with regard to them. And they said, "Fear not, nor grieve; we will surely save thee and thy family except thy wife, who is of those who remain behind."

"We are surely going to bring down on the people of this town a punishment from heaven, for they have been rebellious."

And We have left thereof a clear Sign for a people who would understand. (29:29-36)

And assuredly Lot *too* was *one* of the Messengers,

When We delivered him and all his family,

Except an old woman *who was* among those who stayed *behind*.

Then We utterly destroyed the others.

And surely you pass by them in the morning,

And by night. Then why do you not understand? (37:134-139)

The People of Noah rejected *the truth* before them and *so did* the People of the Well, and Thamud,

And 'Ad, and Pharaoh and the brethren of Lot,

And Dwellers of the Wood, and the People of Tubba. All *of them* rejected the Messengers with the result that My threatened punishment befell *them*. (50:13-15)

Lot's people *also* rejected the Warners.

We sent a storm of stones upon them except the family of Lot, whom We delivered by early dawn,

As a favour from Us. Thus do We reward him who is grateful.

And he indeed had warned them of Our punishment, but they doubted the warning.

And they *deceitfully* sought to turn him away from his guests. So We blinded their eyes, *and said*, "Taste ye now My punishment and My warning."

And there came upon them early in the morning a lasting punishment.

"Now taste ye My punishment and My warning." (54:34-40)

Allah sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allah, and it was said *to them*, "Enter the Fire, ye twain, along with those who enter." (66:11)

YA'QUB (Jacob of the Bible)

Were you present when death came to Jacob, when he said to his sons, "What will you worship after me?" They answered, "We will worship thy God, the God of thy fathers, Abraham and Ishmael

and Isaac, the One God; and to Him we submit ourselves. (2:134)

All food was lawful to the Children of Israel, except what Israel forbade himself before the Torah was sent down. Say, "Bring, then, the Torah and read it, if you are truthful." (3:94)

And We gave him (Abraham) Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:85)

(After mentioning Zachariah, Yahya, Mary, Jesus, Abraham, Moses, Ishmael, and Idris):

These are the people on whom Allah bestowed His blessings from among the Prophets, of the posterity of Adam, and of *the posterity of* those whom We carried *in the Ark* with Noah, and of the posterity of Abraham and Israel[64]; and *they are* of those whom We guided and chose… (19:59)

(Note: there are several additional references to Jacob in Chapter 12 of the Holy Qur'an in the context of Joseph's story, given below)

YUSUF (Joseph of the Bible)

And We gave him (Abraham) Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:85)

We narrate unto thee the most beautiful narration by revealing to thee this Qur'an… (12:4)

Remember the time when Joseph said to his father, "O my father, I saw *in a dream* eleven stars and the sun and the moon, I saw them making obeisance to me."

He said, "O my darling son, relate not thy dream to thy brothers, lest they contrive a plot against thee; for Satan is to man an open enemy.

"And thus *shall it be as you have seen*, thy Lord will choose thee and teach thee the interpretation of narrated matters and perfect His favour upon thee and upon the family of Jacob as He perfected it upon two of thy forefathers—Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise."

Surely, in Joseph and his brethren there are Signs for the inquirers.

When they said, "Verily, Joseph and his brother[65] are dearer to our father than we are, although we are a strong party. Surely, our father is in manifest error.

"Kill Joseph or cast him out to some *distant* land, so that your father's favour may become exclusively yours and you can thereafter become a righteous people." (12:5-10)

One of them said, "Kill not Joseph, but if you must do something, cast him into the bottom of a deep well; some of the travellers will pick him up."

They said, "O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?

"Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him."

He said, "It grieves me that you should take him away, and I fear lest the wolf should devour him while you are heedless of him."

They said, "Surely, if the wolf devour him while we are a strong party, then we shall indeed be *great* losers."

So, when they took him away, and agreed to put him into the bottom of a deep well, We sent a revelation to him, *saying*, "You shall surely *one day* tell them of this affair of theirs while they will be unaware *of your identity*."

And they came to their father in the evening, weeping.

They said, "O our father, we sent forth racing with one another, and left Joseph with our things, and the wolf devoured him, but thou wilt not believe us even if we speak the truth."

And they came with false blood on his shirt. He said, "Nay, but your minds have made this *sinful* deed appear attractive to you. So *now* dignified patience *is good for me*. And it is Allah *alone* Whose help is to be sought against what you assert."

And there came a caravan of travellers and they sent their water drawer. And he let down his bucket *into the well*. "O good news!" said he,

"Here is a youth!" And they concealed him as a piece of merchandise, and Allah knew full well what they did. (12:11-20)

And they sold him for a paltry price, a few dirhems[66], and they were not keen to profit from him.

And the man from Egypt who bought him said to his wife, "Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son." And thus did We establish Joseph in the land, and *We did so* that We might *also* teach him the interpretation of narrated matters. And Allah has full power over His decree, but most men know *it* not.

And when he reached the age of maturity, We granted him judgment and knowledge. And thus do We reward the doers of good.

And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, "Now come." He said, "I seek refuge with Allah. He is my Lord. He has made my stay *with you* honourable. Verily, the wrongdoers never prosper."

And she fell for him and he *too* would have fallen for her, had he not seen the Sign of his Lord. Thus was it, that We might turn away from him evil and indecency. Surely, he was *one* of Our chosen servants.

And they both raced to the door, and she tore his shirt from behind, and they found her lord at the door. She said, "What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?"

He said, "She it was who sought to seduce me against my will." And a witness of her household bore witness, *saying*, "If his shirt is torn from the front, then she has spoken the truth and he is of the liars.

"But if his shirt is torn from behind, then she has lied and he is of the truthful."

So when he saw his shirt torn from behind, he said, "Surely, this is a device of you women. Your device is indeed mighty.

"O Joseph, turn away from this and thou, *O woman*, ask forgiveness for thy sin. Certainly, thou art of the guilty." (12:21-30)

And women in the city said, "The wife of the Aziz seeks to seduce her slave-boy against his will. He has infatuated her with love. Indeed, we see her in manifest error."

And when she heard of their *crafty* design, she sent for them and prepared for them a repast, and gave every one of them a knife and *then* said *to Joseph*, "Come forth to them." And when they saw him they thought much of him and cut their hands, and said, "Allah be glorified! This is not a human being; this is but a noble angel."

She said, "And this is he about whom you blamed me. I did seek to seduce him against his will, but he preserved himself *from sin*. And now if he do not what I bid him, he shall certainly be imprisoned and become *one* of the humbled."

He said, "O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant."

So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

Then it occurred to them (the men) after they had seen the signs *of his innocence* that, *to preserve their good name*, they should imprison him for a time.

And with him there entered the prison two young men. One of them said, "I saw myself *in a dream* pressing wine." And the other said, "I saw myself *in a dream* carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous."

He replied, "The food which you are given shall not come to you but I shall inform you of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me. I have renounced the religion of the people who do not believe in Allah and who are disbelievers in the Hereafter.

"And I have followed the religion of my fathers, Abraham and Isaac and Jacob. We cannot indeed associate anything as partner with Allah. This is of Allah's grace upon us and upon mankind, but most men are ungrateful.

"O my two companions of the prison, are diverse lords better or Allah, the One, the Most Supreme? (12:31-40)

"You worship nothing beside Allah, but *mere* names that you have named, you and your fathers; Allah has sent down no authority for that. The decision rests with Allah alone. He has commanded that you shall not worship anything save Him. That is the right religion, but most men know *it* not.

"O my two companions of the prison, as for one of you, he will pour out wine, for his lord to drink; and as for the other, he will be crucified so

that the birds will eat from off his head. The matter about which you inquired has been decreed."

And of the two, he said to him whom he thought to be the one who would escape: "Mention me to thy lord." But Satan caused him to forget mentioning *it* to his lord, so he remained in prison for some years.

And the King said, "I see *in a dream* seven fat cows whom seven lean *cows* are eating, and seven green ears of corn and *seven* others dried up. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream."

They replied, "They are confused dreams, and we do not know the interpretation of such confused dreams."

And he of the two who had escaped, and who *now* remembered after a time, said, "I will let you know its interpretation, therefore send ye me."

"Joseph! O thou man of truth, explain to us the meaning of seven fat kine which seven lean ones devour, and of seven green ears of corn and *seven* others withered; that I may return to the people so that they may know."

He replied, "You shall sow for seven years, working hard and continuously, and leave what you reap in its ear, except a little which you shall eat.

"Then there shall come after that seven hard years which shall consume all that you shall have laid by in advance for them except a little which you may preserve.

"Then a year will follow when people will be granted abundant rain and therein they will have *plenty of fruits and oil seeds to* press *for juices and oils*." (12:41-50)

And the king said, "Bring him to me." But when the messenger came to him, he said, "Go back to thy lord and ask him how fare the women who cut their hands: for, my Lord well knows their crafty design."

He (the King) said *to the women*, "What was the matter with you when you sought to seduce Joseph against his will?" They said, "Allah be glorified for creating such a man—we have known no evil against him." The wife of the Aziz said, "Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful."

Joseph said, "I asked for that enquiry to be made so that he (the Aziz) might learn that I did not betray his trust in his absence and *also that it should become known* that Allah does not permit the guile of dishonest people to succeed.

"And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful."

And the King said, "Bring him to me that I may take him specially for myself." And when he had spoken to him, he said, "Thou art this day *a man* of established position *and* trust with us."

He said, "Appoint me over the treasures of the land, for I am a good keeper, *and* possessed of knowledge."

And thus did We establish Joseph in the land. He dwelt therein wherever he pleased. We bestow Our mercy on whomsoever We please, and We suffer not the reward of the righteous to perish.

And surely, the reward of the Hereafter is better for those who believe and fear God.

And Joseph's brethren came and appeared before him and he recognised them, but they took him as a stranger.

And when he had provided them with their provision, he said, "Bring me your brother on your father's side. Do you not see that I give you full measure and that I am the best of hosts? (12:51-60)

"But if you bring him not to me, then there shall be no measure *of corn* for you from me, nor shall you come near me."

They replied, "We will try to induce his father to part with him and we will certainly do *it*."

And he said to his servants, "Put their money *also* into their saddle bags that they may recognise it when they return to their family; haply they may come back."

And when they returned to their father, they said, "O our father, *a further* measure *of corn* has been denied us, so send with us our brother that we may obtain our measure, and we will surely take care of him."

He said, "I cannot trust you with him, save as I trusted you with his brother before. But Allah is the best Protector, and He is the Most Merciful of those who show mercy."

And when they opened their goods, they found their money returned to them. They said, "O our father, what more can we desire? Here is our money returned to us. We shall bring provision for our family, and guard our brother and we shall have in addition the measure of a camel-*load*. That is a measure which is easy *to obtain*."

He said, "I will not send him with you until you give me a solemn promise in the name of Allah that you will surely bring him to me, unless you are encompassed." And when they gave their solemn promise, he said, "Allah watches over what we say."

And he said, "O my sons, enter not by one gate, but enter by different gates; and I can avail you nothing against Allah. The decision rests only with Allah. In Him do I put my trust and in Him let all who would trust put their trust."

And when they entered in the manner their father had commanded them, it could not avail them anything against Allah, except that Jacob had an intuitive urge within him which he so fulfilled; and he was surely possessed of *great* knowledge because We had taught him, but most men know not.

And when they visited Joseph, he lodged his brother with himself. *And* he said, "I am thy brother; so *now* grieve not at what they have been doing." (12:61-70)

And when he had provided them with their provision, he put the drinking-cup in his brother's saddlebag. Then a crier cried, "O ye *men of the* caravan, you have been guilty of theft."

They said, turning towards them, "What is that you miss?"

They replied, We miss the King's measuring-cup, and whoso brings it shall have a camel-load, and I am surety for it."

They answered, "By Allah, you know well that we came not to act corruptly in the land, and we are not thieves."

They said, "What then shall be the punishment for it, if you *are found to* have told a lie?"

They replied, "The punishment for it—he in whose saddlebag it is found shall himself be the penalty for it. Thus do we punish the wrongdoers."

Then he began *the search* with their sacks before the sack of his brother; then he took it out from his brother's sack. Thus did We plan for Joseph. He could not have taken his brother under the King's law unless Allah had *so* willed. We raise in degrees *of rank* whomsoever We please; and over every possessor of knowledge is One, Most Knowing.

They said, "If he has stolen, a brother of his had *also* committed theft before." But Joseph kept it secret in his heart and did not disclose it to them. He *simply* said, "You seem to be in the worst condition; and Allah knows best what you allege."

They said, "O exalted one, he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good."

He replied, "Allah forbid that we should take *any* save him with whom we found our property; for then we should certainly be unjust." (12:71-80)

And when they despaired of him, they retired, conferring together in private. Their elder *brother* said, "Know you not that your father had taken from you a solemn promise in the name of Allah and remember the injustice you did to Joseph? I will, therefore, not leave the land until my father permits me or Allah decides for me. And He is the Best of judges.

"Return ye to your father and say, 'O our father, thy son has stolen and we have stated only what we know and we could not be guardians over the unseen.

"And inquire of *the people of* the city wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.'"

He replied, "Nay, but your minds have deceived you in presenting it to you as something good. So *I turn to* dignified patience. May be Allah will bring them all to me; for He is the All-Knowing, the Wise."

And he turned away from them and said, "O my grief for Joseph!" And his eyes were filled with tears because of grief, and he was suppressing *his sorrow*.

They said, "By Allah, thou wilt not cease talking of Joseph until thou wilt fall ill or even die."

He replied, "I only complain of my sorrow and my grief to Allah, and I know from Allah that which you know not.

"O my sons, go ye and search for Joseph and his brother and despair not of the mercy of Allah; for none despairs of Allah's mercy save the unbelieving people."

And, when they came before him (Joseph), they said, "O exalted one, poverty has smitten us and our family, and we have brought a paltry sum of money, so give us the full measure, and be charitable to us. Surely, Allah rewards the charitable."

He said, "Do you know what you did to Joseph and his brother, when you were ignorant?" (12:81-90)

They replied, "Is it really thou who art Joseph?" He said, "I am Joseph and this is my brother. Allah has indeed been gracious to us *both*. Verily, whoso is righteous and is steadfast—Allah does not permit the reward of those who do good deeds to be lost."

They replied, "By Allah! Surely, has Allah preferred thee above us and we have indeed been sinners."

He said, "No blame *shall lie* on you this day; may Allah forgive you! And He is the Most Merciful of those who show mercy.

"Go with this shirt of mine and lay it before my father: he will come to know. And bring to me the whole of your family."

And when the caravan departed, their father said, "Surely, I feel the scent of Joseph, even though you take me to be a dotard."

They replied, "By Allah, thou art assuredly in thy old error."

And when the bearer of glad tidings came, he laid it before him and he became enlightened. *Then* he said, "Did I not say to you: I know from Allah what you know not?"

They said, "O our father, ask forgiveness of our sins for us; we have indeed been sinners."

He said, "I will certainly ask forgiveness for you of my Lord. Surely, He is the Most Forgiving, the Merciful."

And when they came to Joseph, he put up his parents with himself, and said, "Enter Egypt in peace, if it please Allah."

And he raised his parents upon the throne, and they *all* fell down prostrate *before God* for him. And he said, "O my father, this is the fulfilment of my dream of old. My Lord has made it true. And He bestowed a favour upon me when He took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever He pleases; for He is the All-Knowing, the Wise.

"O my Lord, Thou hast blessed me with a share of sovereignty and taught me the interpretation of things. O Maker of the heavens and the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous." (12:91-102)

SHU'AIB (equivalent Biblical name not known)

And to Midian *We sent* their brother Shu'aib. He said, "O my people, worship Allah; you have no other deity but Him. A clear Sign has indeed come to you from your Lord. So give full measure and full weight, and do not give people less than what rightfully belongs to them, and create not disorder in the earth after it has been set in order. This is better for you, if you are believers.

"And sit not on every path, threatening and turning away from the path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were few and He multiplied you. And behold, what was the end of those who created disorder!

"And if there is a party among you who believes in that with which I have been sent, and a party who does not believe, then have patience until Allah judges between us. And He is the Best of Judges."

The chief men of his people who were arrogant said, "Assuredly, we will drive thee out, O Shu'aib, and the believers *that are* with thee, from our town, or you shall have to return to our religion." He said, "Even though we be unwilling?

"We have indeed been forging a lie against Allah, if we *now* return to your religion after Allah has saved us therefrom. And it behoves us not to return thereto except that Allah, our Lord, should *so* will. In knowledge our Lord comprehends all things. In Allah have we put our trust. *So* O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide."

And the chief men of his people who disbelieved said, "If you follow Shu'aib, you shall then certainly be the losers."

So the earthquake seized them and in their homes they lay prostrate upon the ground.

Those who accused Shu'aib of lying became as if they had never dwelt therein. Those who accused Shu'aib of lying—it was they who were the losers.

Then he turned away from them and said, "O my people, indeed, I delivered to you the message of my Lord and gave you sincere counsel. How

then should I sorrow for a disbelieving people?" (7:86-94)

And to Midian *We sent* their brother Shu'aib. He said, "O my people, worship Allah. You have no God other than Him. And give not short measure and short weight. I see you in *a state of* prosperity and I fear for you the punishment of a destructive day.

"And O my people, give full measure and full weight with equity, and do not deprive people of things which *by right* belong to them and commit not iniquity in the earth, causing disorder.

"That which is left *with you* by Allah is better for you, if you are believers. And I am not a keeper over you."

They replied, "O Shu'aib, does thy Prayer bid thee that we should leave what our fathers worshipped, or that we cease to do with our property what we please? Thou art *indeed* very intelligent *and* right-minded."

He said, "O my people, tell me: if I stand on a clear evidence from my Lord, and He has provided me from Himself with a handsome provision, *what answer will you give to Him*? And I do not desire to do against you the thing which I ask you not to do. I only desire reform as far as I can. There is no power in me save through Allah. In Him do I trust and to Him do I return.

"And O my people, let not hostility towards me lead you *to this* that there should befall you the like of that which befell the people of Noah or the people of Hud or the people of Salih; and the people of Lot are not far from you.

"And seek forgiveness of your Lord; then turn to Him *wholeheartedly*. Verily, my Lord is Merciful, Most Loving."

They replied, "O Shu'aib, we do not understand much of that which thou sayest, and surely, we see that thou art weak among us. And were it not for thy tribe, we would surely stone thee. As for thee, thou holdest no power over us."

He said, "O my people, is my tribe mightier with you than Allah? And you have cast Him behind your backs as neglected. Surely, my Lord encompasses all that you do.

"And O my people, act as best you can, I *too* am acting. You will soon know on whom lights a punishment that will disgrace him, and who it is that is a liar. And wait; surely, I wait with you."

And when Our command came, We saved Shu'aib and those who had believed with him by Our *special* mercy; and chastisement seized those who had done wrong, so that they lay prostrate in their houses,

As though they had never dwelt therein. Behold! How Midian was cut off, even as Thamud had been cut off. (11:85-96)

And the People of the Wood, *too*, were surely wrongdoers.

So We chastised them. And they both[67] lie *buried* by a prominent highway. (15:79-80)

The People of the Wood rejected the Messengers,

When Shu'aib said to them, "Will you not be righteous?

"Surely, I am to you a Messenger, entirely trustworthy.

"So fear Allah, and obey me,

"And I ask of you no reward for it. My reward is only with the Lord of the worlds.

"Give full measure, and be not of those who give less,

"And weigh with an even balance,

"And do not pay people less than the true value of things, nor act corruptly in the earth, making mischief.

"And fear Him Who created you and the creatures of earlier make."

They said, "Thou art but *one* of the bewitched.

"And thou art only a man like ourselves, and we believe thee to be *one* of the liars.

"So cause fragments of the sky to fall on us, if thou art *one* of the truthful."

He said, "My Lord knows best what you do."

So they declared him to be a liar. Then the punishment of the day of overshadowing gloom overtook them. That was indeed the punishment of a dreadful day. (26:177-190)

And to Midian *We sent* their brother Shu'aib who said, "O my people, serve Allah, and fear the Last Day and commit not iniquity in the earth, creating disorder."

But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground. (29:37-38)

MUSA and HAROON
(Moses and Aaron of the Bible)

Birth and childhood

And We did indeed confer a favour upon thee (Moses) at another time *also*,

When We revealed to thy mother what was an *important* revelation, *saying*,

"Put him in the ark, and throw it into the river, then the river will cast it on to the bank, *and one who is* an enemy to Me and also an enemy to him will take him up." And I wrapped thee with love from Me; and *this I did* that thou mightest be reared before My eye.

When thy sister walked along and said, "Shall I guide you to one who will take charge of him?" So We restored thee to thy mother that her eye might be cooled and she might not grieve… (20:38-41)

We rehearse for thee *a portion* of the story of Moses and Pharaoh with truth, for *the benefit of* a people who believe.

Verily, Pharaoh behaved arrogantly in the earth, and divided the people thereof into parties: he sought to weaken a party of them, slaying their sons, and sparing their women. Certainly, he was of the mischief-makers.

And We desired to show favour unto those who had been considered weak in the earth, and to make them leaders and to make them inheritors *of Our favours*.

And to establish them in the earth, and to show Pharaoh and Haman[68] and their hosts that which they feared from them.

And We revealed to the mother of Moses, *saying*, "Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him *one* of the Messengers."

And the family of Pharaoh[69] picked him up *little knowing* that he would become an enemy and a *source of* distress for them. Verily, Pharaoh and Haman and their hosts were wrongdoers.

And Pharaoh's wife said, "*He will be* a joy of the eye, for me and for thee. Kill him not. Haply he will be useful to us, or we may adopt him as a son." And they perceived not *the consequence thereof*.

And the heart of the mother of Moses became free *from anxiety*. She might have disclosed *his identity*, had We not strengthened her heart so that she might be of the *firm* believers.

And she said to his sister, "Follow him up." So she kept an eye on him from afar; and they knew not.

And We had already made wet nurse unacceptable to him; so she said, "Shall I lead you to a household who will bring him up for you and will be his sincere well-wishers?"

Thus did We restore him to his mother that her eye might rejoice and she might not grieve, and that she might know that the promise of Allah is true. But most of them know not. (28:4-14)

Killing of a man

… And thou (Moses) didst kill a man, but We delivered thee from sorrow. Then We proved thee in various ways… (20:41)

And when he reached his *age of* full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good.

And he entered the town while people were still asleep; and he found therein two men fighting—one of his own people, and the other of his enemies. And he who was of his people sought his help against him who was of his enemies. So Moses punched him with his fist; and *thereby* caused his death. He said, "This is of Satan's doing; he is indeed an enemy, a manifest deceiver."

He said, "My Lord, I have wronged my soul, therefore forgive me." So He forgave him; He is Most Forgiving, Merciful.

He said, "My Lord, because Thou hast bestowed favour upon me, I will never be a helper of the guilty."

And he began his day in the town *walking* apprehensively, watchfully; and lo! he who had sought his help the day before cried out to him *again* for help. Moses said to him: "Indeed, thou art an evident transgressor."

And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, "O Moses, dost thou intend to kill me as thou didst kill a man yesterday? Thou only intendest to become a tyrant in the land, and thou intendest not to be a peacemaker."

And there came a man from the far side of the city, running. He said, "O Moses, of a truth, the chiefs are taking counsel together against thee to

kill thee. Therefore get thee away; surely I am of thy well-wishers."

So he went forth therefrom, fearing, watchful. He said, "My Lord, deliver me from the unjust people." (28:15-22)

Moses in Midian

… And thou didst tarry several years among the people of Midian. Then thou camest up to the standard, O Moses. (20:41)

And when he turned his face towards Midian, he said, "I hope my Lord will guide me to the right way."

And when he arrived at the water of Midian, he found there a party of men, watering *their flocks*. And he found beside them two women keeping back *their flocks*. He said, "What is the matter with you?" they replied, "We cannot water *our flocks* until the shepherds take away *their flocks*, and our father is a very old man."

So he watered *their flocks* for them. Then he turned aside into the shade, and said, "O my Lord, a beggar I am of whatever good Thou bestow on me."

And one of the two *women* came to him, walking bashfully. She said, "My father calls thee that he may reward thee for thy having watered *our flocks* for us." So when he came to him and told him the story, he said, "Fear not; thou hast escaped from the unjust people."

One of the two *women* said, "O my father, hire him; for the best man that thou canst hire is the one who is strong and trustworthy."

He said, "I intend to marry one of these two daughters of mine to thee on condition that thou serve me on hire for eight years. But if thou complete ten *years*, it will be of thine own accord. And I would not lay any hardship upon thee; thou wilt find me, if Allah wills, of the righteous."

He said, "That is *settled* between me and thee. Whichever of the two terms I fulfil, there shall be no injustice to me; and Allah is a Witness over what we say." (28:23-29)

Return from Midian, the burning bush, and Moses' appointment

And has the story of Moses come to thee?

When he saw a fire, he said to his family, "Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire."

And when he came to it, it was announced, "O Moses,

"Verily, I am thy Lord. So take off thy shoes; for thou art in the sacred Valley of Tuwa.

"And I have chosen thee; so hearken to what is revealed.

"Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.

"Surely, the Hour will come; I may reveal it, that every soul may be recompensed for its endeavour.

"So let not him who believes not therein and follows his own evil inclinations, turn thee away therefrom, lest thou perish.

"And what is that in thy right hand, O Moses?"

He replied, "This is my rod, I lean on it, and beat down therewith leaves for my sheep, and I have *also* other uses for it."

He said, "Cast it down, O Moses."

So he cast it down, and behold! It was a serpent running.

God said, "Catch hold of it, and fear not. We shall restore it to its former condition.

"And press thy hand close to thy side. It shall come forth white, without blemish—another Sign,

"That We may show thee some of Our greater Signs.

"Go thou to Pharaoh; he has indeed exceeded *all* bounds."

Moses said, "My Lord, open up for me my heart,

"And ease for me my task,

"And untie the knot of my tongue,

"That they may understand my speech,

"And grant me a helper from my family—

"Aaron, my brother;

"Increase my strength with him,

"And make him share my task,

"That we may glorify Thee much,

"And remember Thee much.

"Thou possessest full knowledge of us."

God said, "Granted is thy prayer, O Moses." (20:10-37)

"And I have chosen thee for Myself.

"Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

"Go, both of you, to Pharaoh, for he has transgressed *all* bounds.

"And address him both of you, with gentle words that he might possibly heed or fear."

They replied, "Our Lord, we fear lest he commit some excess against us, or exceed *all* bounds in transgression."

God said, "Fear not; for I am with you both. I hear and I see.

"So go ye both to him and say, 'We are the Messengers of thy Lord; so let the Children of Israel go with us; and afflict them not. We have indeed brought thee a Sign from thy Lord; and peace shall be on him who follows the guidance;

'It has indeed been revealed to us that punishment shall come on him who rejects and turns away.'" (20:42-49)

We gave Moses the Book, and appointed with him his brother Aaron as *his* assistant.

And We said, "Go both of you to the people who have rejected Our Signs;" then We destroyed them, an utter destruction. (25:36)

And *remember* when thy Lord called Moses, *saying*, "Go to the wrongdoing people—

"The people of Pharaoh, Will they not fear *God*?"

He said, "My Lord, I fear that they will treat me as a liar;

"And my breast is straitened and my tongue is not fluent; therefore, send *word* to Aaron.

"And I am wanted by them for some *alleged* offence, so I fear that they may kill me."

God said, "Not so, go then, both of you, with Our Signs; We are with you *and* We hear.

"So go to Pharaoh, and say, "We are the Messengers of the Lord of the worlds,

"*To tell thee to* send the Children of Israel with us.'" (26:11-18)

Remember when Moses said to his family, "I perceive a fire. I will bring you a flame, a *burning* brand, that you may warm yourselves."

So when he came to it, he was called *by a voice*: "Blessed is he who is in the fire and *also* those around it; and glorified be Allah, the Lord of the worlds.

"O Moses verily I am Allah, the Mighty, the Wise.

"And throw down thy rod." And when he saw it move as though it were a serpent, he turned back retreating and did not look back. "O Moses, fear not. Verily I am *with thee*; the Messengers need have no fear in My presence.

"As to those who do wrong and then substitute good for evil; *to them*, I am indeed Most Forgiving, Merciful.

"And insert thy hand into thy bosom *under thy garment*, it will come forth white, without blemish. *This is* among the nine Signs unto Pharaoh and his people; for they are a rebellious people." (27:8-13)

And when Moses had fulfilled the term, and journeyed with his family, he perceived a fire in the direction of the Mount. He said to his family, "Wait, I perceive a fire; haply I may bring you some *useful* information therefrom, or a burning brand from the fire that you may warm yourselves."

And when he came to it, he was called *by a voice* from the right side of the Valley, in the blessed spot, out of the tree: "O Moses, surely I, *none but* I, am Allah, the Lord of the worlds."

And *it also said*: "Throw down thy rod." And when he saw it move as though it were a serpent, he turned back retreating and did not wait. "O Moses, come forward and fear not; surely thou art of those who are safe.

"Insert thy hand into thy bosom; it will come forth white without evil *effect*, and draw back thy arm toward thyself *to be free* from fear. So these *shall be* two proofs from thy Lord to Pharaoh and his chiefs. Surely they are a rebellious people."

He said, "My Lord, I killed a person from among them, and I fear that they will kill me.

"And my brother Aaron—he is more eloquent in speech than I; send him therefore with me as a helper that he may bear witness to my truth. I fear that they will accuse me of falsehood."

God said, "We will strengthen thy arm with thy brother and We will give power to you both so that they shall not be able to reach you. *Go* with Our Signs. You two and those who follow you will be the winners." (28:30-36)

Has the story of Moses reached thee?

When his Lord called him in the holy Valley of Tuwa, *saying*,

"Go thou to Pharaoh; he has rebelled.

"And say *to him*, 'Wouldst thou *like to* be purified?

'And I will guide thee to thy Lord so that thou mayest fear Him.'" (79:16-20)

Confrontation with Pharaoh

Then, after them, We sent Moses with Our Signs to Pharaoh[70] and his chiefs, but they unjustly *rejected* them. Behold, then, what was the end of those who created disorder!

And Moses said, "O Pharaoh, *truly*, I am a Messenger from the Lord of the worlds.

"It is not meet that I should say anything of Allah except the truth. I have come to you with a clear Sign from your Lord; therefore, let the Children of Israel go with me."

Pharaoh replied, "If thou hast indeed come with a Sign, then produce it, if thou art of the truthful."

So he flung his rod, and behold! It was a serpent plainly visible.

And he drew forth his hand, and lo! it was white for the beholders.

The chiefs of Pharaoh's people said, "This is most surely a skilful magician.

"He desires to turn you out from your land. Now what do you advise?"

They said, "Put him off and his brother *awhile*, and send into the cities summoners,

"Who should bring to thee every skilful magician."

And the magicians came to Pharaoh *and* said, "We shall, of course, have a reward, if we prevail."

He said, "Yes, and you shall *also* be of those who are placed near *me*."

They said, "O Moses, either throw thou *first*, or we shall be the *first* throwers."

He replied, "Throw ye." And when they threw, they enchanted the eyes of the people, and struck them with awe and brought forth a great magic.

And We inspired Moses, *saying*, "Throw thy rod," and lo! it swallowed up whatever they feigned.

So was the Truth established, and their works proved vain.

Thus were they vanquished there, and they returned humiliated.

And the magicians were impelled to fall down prostrate.

And they said, "We believe in the Lord of the worlds,

"The Lord of Moses and Aaron."

Pharaoh said, "You have believed in him before I gave you leave. Surely, this is a plot that you have plotted in the city, that you may turn out therefrom its inhabitants, but you shall soon know *the consequences*.

"Most surely will I cut off your hands and your feet on alternate sides. Then will I surely crucify you all together.

They answered, "To our Lord *then* shall we return.

"And thou dost not wreak vengeance on us but because we have believed in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned *unto Thee*."

And the chiefs of Pharaoh's people said, "Wilt thou leave Moses and his people to create disorder in the land, and forsake thee and thy gods?" He answered, "We will ruthlessly slay their sons and let their women live. And surely we are dominant over them."

Moses said to his people, "Seek help from Allah and be steadfast. Verily, the earth is Allah's; He gives it as a heritage to whomsoever He pleases of His servants, and the end is for the God-fearing."

They replied, "We were persecuted before thou camest to us and *even* after thou camest to us." He said, "Your Lord is about to destroy your enemy and make you rulers in the land, *that* He may then see how you act."

And We punished Pharaoh's people with drought and scarcity of fruits, that they might be admonished.

But when there came to them good, they said, "This is for us." And if evil befell them, they ascribed the evil fortune to Moses and those with him. Now, surely, *the cause of* their evil fortune is with Allah. But most of them do not know.

And they said, "Whatever Sign thou mayest bring us to bewitch us with, we will not believe in thee."

Then We sent upon them the storm and the locusts, and the lice, and the frogs, and the blood—clear Signs; but they behaved proudly and were a sinful people.

And when there fell upon them the punishment, they said, "O Moses, pray for us to thy Lord according to that which He has promised to thee. If thou remove from us the punishment, we will surely believe in thee and we will surely send with thee the Children of Israel."

But when We removed from them the punishment for a term which they were to reach, lo! they broke their promise. (7:104-136)

And We spoke to Moses and his brother, *saying*, "Build houses for your people in *the* city, and make your houses facing in the same direction, and observe Prayer. And give glad tidings to the believers."

And Moses said, "Our Lord, Thou hast bestowed upon Pharaoh and his chiefs ornaments and wealth in this life. Our Lord, it results only in their leading people astray from Thy path. Our Lord! obliterate their riches and be severe on their hearts, because *it seems* they would not believe until they see a grievous punishment."

He said, "Your prayer is accepted. So be ye twain steadfast, and follow not the path of those who know not." (10:88-90)

And of a truth We gave Moses nine manifest Signs. So ask *then* the Children of Israel. When he came to them, Pharaoh said to him, "I do think thee, O Moses, to be victim of deception."

He said, "Thou knowest well *that* none has sent down these *Signs* but the Lord of the heavens and the earth as *so many* evidences; and I certainly think thee, O Pharaoh, to be *a* ruined *man*." (17:102-103)

Pharaoh said, "Who then is the Lord of you two, O Moses?"

He said, "Our Lord is He Who gave unto everything its *proper* form *and* then guided *it to its proper function*."

Pharaoh said, "What then will be the fate of the former generations?"

He said, "The knowledge thereof is with my Lord *recorded* in a Book. My Lord neither errs nor forgets." (20:50-53)

And We did show him (Pharaoh) Our Signs, all of them; but he rejected *them* and refused *to believe*.

He said, "Hast thou come to us, O Moses, to drive us out of our land by thy magic?

"But we shall assuredly bring thee magic the like thereof; so make an appointment between us and thyself which we shall not fail to keep—neither we nor thou—at a place alike *for us both*."

Moses said, "Your appointment shall be for the day of the Festival, and let the people be assembled when the sun is risen high."

Then Pharaoh turned away and mustered all his tricks, then he came *in keeping with the appointment*.

Moses said to them, "Woe to you; forge not a lie against Allah, lest He destroy you by some punishment; and surely, he who forges a lie shall perish."

Then they argued their affair among themselves and conferred in secret.

They said, "Certainly these two are magicians, who desire to drive you out from your land by their magic and to destroy your best traditions.

"Concert, therefore, your plan and then come forward arrayed. And, surely, he who gains ascendancy this day shall prosper."

They said, "O Moses, either do thou throw *first*, or we shall be the first to throw."

He said, "Nay, throw ye." Then lo! their cords and their staves appeared to him, by their magic, as though they ran *about*.

And Moses conceived a fear in his mind.

We said, "Fear not, for thou wilt have the upper hand.

"And throw that which is in thy right hand; it will swallow that which they have wrought, for that which they have wrought is only a magician's trick. And a magician shall not thrive, come where he may."

Then the magicians were made to fall down prostrate. They said, "We believe in the Lord of Aaron and Moses."

Pharaoh said, "Do you believe in him before I give you leave? He must be your chief who has taught you magic. I will therefore surely cut off your hands and your feet alternately, and I will surely crucify you on the trunks of palm-trees; and you shall know which of us is severer and more abiding in punishment."

They said, "We shall not prefer thee to the manifest Signs that have come to us, nor *shall we prefer thee* to Him Who has created us. So decree what thou wilt decree; thou canst only decree concerning this present life.

"Surely we have believed in our Lord that He may forgive us our sins and *forgive us* the magic which thou didst force us *to use*. And Allah is the Best and the Most Abiding." (20:57-74)

Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,

To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.

And they said, "Shall we believe in two men like ourselves while their people are our servants?"

So they called them liars, and they were of those who were destroyed.

And We gave Moses the Book, that they might be guided. (23:46-50)

Pharaoh said, "Did we not bring thee up among us as a child? And thou didst stay among us *many* years of thy life.

"And thou didst do thy deed which thou didst, and thou art of the ungrateful."

Moses said, "I did do it then, and I was of the erring.

"So I fled from you when I feared you; then my Lord granted me authority and wisdom and made me *one* of the Messengers.

"And this is the favour for which thou tauntest me; that thou hast enslaved the Children of Israel."

Pharaoh said, "And what is the Lord of the worlds?"

Moses said, "The Lord of the heavens and the earth and of all that is between the two, if you would be convinced."

Pharaoh said to those around him, "Do you not hear?"

Moses said, "Your Lord, and the Lord of your fathers of yore."

Pharaoh said, "Most surely this Messenger of yours who has been sent to you is a madman."

Moses said, "The Lord of the East and of the West, and of all that is between the two, if you did but understand."

Pharaoh said, "If thou takest a God other than me, I will certainly put thee into prison."

Moses said, "What, even though I bring thee something that is manifest!"

Pharaoh said, "Bring it then, if thou speakest the truth."

So he threw down his rod, and behold! It was a serpent plainly visible.

And he drew forth his hand, and lo! It was white for the beholders.

Pharaoh said to the chiefs around him, "This is surely a skilful magician.

"He seeks to turn you out of your land by magic. Now what do you advise?"

They said, "Put him off and his brother *awhile* and send into the cities summoners,

"Who should bring thee every skilful sorcerer."

So the magicians were assembled together at the appointed time on a fixed day.

And it was said to the people, "Will you *also* gather together,

"So that we may follow the magicians if they are the winners?"

And, when the magicians came, they said to Pharaoh, "Shall we have a reward if we are the winners?"

He said, "Yes, and surely then you will be among the favoured ones."

Moses said to them, "*Now* throw ye what you have to throw."

So they threw down their ropes and their rods, and said, "By Pharaoh's honour, it is we who will surely win."

Then Moses threw down his rod, and lo! It swallowed up that which they had fabricated.

Thereupon the magicians were impelled to fall down prostrate.

They said, "We believe in the Lord of the worlds,

"The Lord of Moses, and of Aaron."

Pharaoh said, "You have believed in him before I gave you leave? He is surely your chief who has taught you magic. But you shall know *the consequences thereof*. I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you all."

They said, "There is no harm; to our Lord shall we return.

"We do hope that our Lord will forgive us our sins, since we are the first among the believers." (26:19-52)

But when Our sight giving Signs came to them (the People of Pharaoh), they said, "This is plain magic."

And they rejected them wrongfully and arrogantly, while their souls were convinced of them. See then, how *evil* was the end of those who acted corruptly! (27:14-15)

And when Moses came to them with Our clear Signs, they said, "This is nothing but sorcery devised, and we never heard *the like* of this among our forefathers."

Moses said, "My Lord knows best who it is that has brought guidance from Him, and whose

will be the reward of the *final* abode. Verily, the wrongdoers never prosper."

And Pharaoh said, "O chiefs, I know of no God for you other than myself; so burn me *bricks of* clay, O Haman, and build me a tower, that I may have a glimpse of the God of Moses, though I believe him to be one of the liars." (28:37-39)

And We did send Moses, with Our Signs and manifest authority,

Unto Pharaoh and Haman and Korah[71]; but they said, "*He is* a magician and an impostor."

And when he came to them with truth from us, they said, "Slay the sons of those who have believed with him, and let their women live." But the design of the disbelievers is nothing but wasteful.

And Pharaoh said, "Leave me *alone* that I may kill Moses; and let him call on his Lord. I fear lest he should change your religion or inundate the land with disorder *and corruption*."

And Moses said, "I take refuge with my Lord and your Lord from every arrogant *person* who believes not in the Day of Reckoning."

And a believing man from among the people of Pharaoh, who concealed his faith, said, "Will you slay a man because he says, 'My Lord is Allah,' while he has brought you clear proofs from your Lord? And if he be a liar, on him will be *the sin of* his lie; but if he is truthful, then some of that which he threatens you with will *surely* befall you. Certainly Allah guides not one who is a transgressor, *and* a liar.

"O my people, yours is the sovereignty this day, you being dominant in the land. But who will help us *and protect us* from the punishment of Allah if it comes upon us." Pharaoh said, "I only point out to you that which I see myself, and I guide you only to the path of rectitude.

And he who believed said, "O my people, I fear for you like the *fateful* time of the confederates.

"Like the case of the people of Noah, and 'Ad and Thamud and those after them. And Allah intends no injustice to *His* servants.

"And O my people, I fear for you the day of calling each other *for help*,

"A day when you shall turn your backs, fleeing. No defender shall you have against Allah. And for him whom Allah adjudges astray shall be no guide.

"And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said, "Allah will never raise up a Messenger after him." Thus does Allah adjudge as lost those who transgress, *and* are doubters,

"Those who dispute concerning the Signs of Allah without any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah seal up the heart of every arrogant, haughty *person*."

And Pharaoh said, "O Haman, build for me a lofty mansion that I may gain access,

"The means of approach to the heavens, so that I may have a look at the God of Moses, and I surely think him to be a liar." And thus the evil of his doing was made *to look* fair in the eyes of Pharaoh, and he was turned away from the *right* path; and the design of Pharaoh ended in nothing but ruin.

And he who believed said, "O my people, follow me. I will guide you to the path of rectitude.

"O my people, this life of the world is but a *temporary* provision; and the Hereafter is certainly the home of permanent stay.

"Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure.

"And O my people, how *strange* it is that I call you to salvation, and you call me to the Fire.

"You invite me to disbelieve in Allah and to associate with Him that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver.

"Surely that to which you call me has no *title* to be called upon in this world or in the Hereafter; and that our return is certainly to Allah and that the transgressors will be the inmates of the Fire.

"So you will soon remember what I say to you. And I entrust my cause to Allah. Verily, Allah sees *all His* servants."

The result was that Allah preserved him from the evils of whatever they plotted, and grievous punishment encompassed the people of Pharaoh—

The Fire. They are exposed to it morning and evening. And on the day when the Hour will

come, *it will be said* "Cast Pharaoh's people into the severest punishment." (40:24-47)

And We did send Moses with Our Signs to Pharaoh and his chiefs, and he said, "I am truly a Messenger of the Lord of the worlds."

But when he came to them with Our Signs, lo! They laughed at them.

And We showed them no Sign but it was greater than its *preceding* sister, and We seized them with punishment, that they might turn *to Us*.

And they said, "O thou magician, pray for us to thy Lord, according to the covenant He has made with thee: for, then we will surely accept guidance."

But when We removed the punishment from them, behold! They broke their word.

And Pharaoh proclaimed among his people, *saying*, "O my people! does not the kingdom of Egypt belong to me and these streams flowing under me? Do you not then see?

"Nay, I am better than this *fellow* who is despicable and can scarcely express *himself* clearly.

"And why have not bracelets of gold been bestowed on him, or angels accompanied him in serried ranks?"

Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.

So, when they excited Our anger, We exacted retribution from them, and drowned them all.

And We made them a precedent, and an example for the coming generations. (43:47-57)

And We tried the people of Pharaoh before them, and there came to them a noble Messenger,

Saying, "Deliver to me the servants of Allah. Truly, I am to you a Messenger, faithful to *my* trust;

"And exalt not yourselves in defiance of Allah. Surely, I come to you with a clear authority.

"And seek refuge in my Lord and your Lord, lest you stone me.

"And if you believe me not, then keep yourselves away from me."

Then he (Moses) prayed unto his Lord, *saying*, "These are indeed a sinful people."

God said, "Take My servants away by night; for you will surely be pursued.

"And leave thou the sea *at a time when it is* motionless. Surely, they are a host that are doomed to be drowned."

How many were the gardens and the springs that they left behind!

And the cornfields and the noble places!

And the comforts wherein they took delight!

Thus *it was destined to be*. And We made another people inherit these things.

And the heaven and the earth wept not for them, nor were they given respite.

And We delivered the Children of Israel from the abasing torment

Inflicted by Pharaoh; he was surely haughty *even* among the extravagant.

And We chose them (the Children of Israel) knowingly above the peoples *of their time*.

And We gave them some Signs wherein was a clear trial. (44:18-34)

And *We left another Sign* in Moses when We sent him to Pharaoh with clear authority,

He turned away along with his chieftains and said, "A sorcerer, or a madman."

So We seized him and his hosts and threw then into the sea; and he *himself* was to blame. (51:39-41)

So he (Moses) showed him (Pharaoh) the great Sign,

But he rejected *him* and disobeyed.

Then he turned away *from Moses*, striving *against him*.

And he gathered *his people* and proclaimed,

Saying, "I am your Lord, the most high."

So Allah seized him for the punishment of the Hereafter and the present world.

Therein surely is a lesson for him who fears. (79:21-27)

Exodus of the Israelites and the drowning of the Pharaoh and his hosts

And We caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which We blessed. And the gracious word of thy Lord was fulfilled for the Children of Israel because they were steadfast; and We destroyed all that Pharaoh

and his people had built and all that they had erected.

And We brought the children of Israel across the sea, and they came to a people who were devoted to their idols. They said, "O Moses, make for us a god just as they have gods." He said, "Surely, you are an ignorant people.

"*As to* these, surely destroyed shall be all that they are engaged in, and vain shall be all that they do."

He said, "Shall I seek for you a god other than Allah, while He has exalted you above all peoples?" (7:138-141)

And We brought the Children of Israel across the sea; and Pharaoh and his hosts pursued them with evil intent and enmity, till, when *the calamity of* drowning overtook him, he said, "I believe that there is no God but He in Whom the Children of Israel believe, and I am of those who submit *to Him*."

What! now! while thou hast been disobedient before and wert of those who do mischief.

So this day We will save thee in thy body[72] *alone* that thou mayest be a Sign to those *who come* after thee. And surely, many of mankind are heedless of Our Signs. (10:91-93)

So he (Pharaoh) resolved to remove them (Moses and Aaron) from the land; but We drowned him and those who were with him, all together.

And after him We said to the Children of Israel, "Dwell ye in the land; and when *the time of* the promise of the latter days comes, We shall bring you together once again." (17:104-105)

And We sent a revelation to Moses, *saying*, "Take away My servants by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have *any other* fear."

Then Pharaoh pursued them with his hosts, and there overwhelmed them of the waters of the sea that which overwhelmed them.

And Pharaoh led his people astray and did not guide them aright. (20:78-80)

And We revealed to Moses, *saying*, "Take away My servants by night, you will surely be pursued."

And Pharaoh sent summoners into the cities, *saying*,

"These are a small party,

"And they have offended us;

"And we are a multitude *fully prepared and* vigilant."

So We turned them out of gardens, and springs,

And treasures, and an abode of honour.

Thus *indeed it was*; and We gave them as heritage to the Children of Israel—

And they pursued and overtook them at sunrise.

And when the two hosts came in sight of each other the companions of Moses said, "We are surely overtaken."

"Nay, *speak not thus*!" said he, "My Lord is with me. He will direct me aright."

Then We revealed to Moses, *saying*, "Strike the sea with thy rod." Thereupon it parted, and every part *looked* like a huge mountain.

And We let others approach that place.

And We saved Moses and those who were with him.

Then We drowned the others. (26:53-67)

And he (Pharaoh) and his hosts behaved arrogantly in the land without any justification. And they thought that they would never be brought back to Us.

So We seized him and his hosts, and cast them into the sea. See, then, how *evil* was the end of the wrongdoers!

And We made them leaders inviting *people* unto the Fire; and on the Day of Resurrection they will receive no help.

And We caused them to be followed by a curse in this world; and on the Day of Resurrection they will be among those deprived of *all* good. (28:40-43)

Moses receives the Ten Commandments

And We made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed—forty nights. And Moses said to his brother, Aaron, "Act for me among my people in my absence, and manage *them* well, and follow not the way of those who cause disorder."

And when Moses came at Our appointed time and his Lord spoke to him, he said, My Lord, show *Thyself* to me that I may look at Thee." He replied, "Thou shalt not see Me, but look at the mountain; if it remains in its place, then shalt thou see Me." And when his Lord manifested Himself on the mountain, He broke it into pieces and Moses fell down unconscious. And when he recovered, he said, "Holy art Thou, I turn towards Thee, and I am the first to believe."

God said, "O Moses, I have chosen thee above the people *of thy time* by My messages and by My word. So take hold of that which I have given thee and be of the grateful."

And We wrote for him upon the tablets about everything—an admonition and an explanation of all things. "So hold them fast and bid thy people follow the best thereof. Soon shall I show you the abode of the transgressors." (7:143-146)

And We gave the Book to Moses, after We had destroyed the earlier generations, as *a source of* enlightenment for men, and a guidance and a mercy, that they might reflect.

And thou wast not on the western side *of the mount* when We revealed the command to Moses, nor wast thou among the witnesses. (28:44-45)

Israelites begin worshipping the calf

And *remember the time* when Moses said to his people: "O my people, you have indeed wronged yourselves by taking the calf *for worship*; turn you therefore to your Maker, and slay[73] your own people; that is the best for you with your Maker." Then He turned towards you with compassion. Surely, He is Oft-Returning *with compassion, and is* Merciful. (2:55)

And the people of Moses made, in his absence, out of their ornaments a calf—a *lifeless* body producing a lowing sound. Did they not see that it spoke[74] not to them, nor guided them to any way? They took it *for worship* and they were transgressors.

And when they were smitten with remorse and saw that they had indeed gone astray, they said, "If our Lord do not have mercy on us and forgive us, we shall surely be among the losers."

And when Moses returned to his people, indignant and grieved, he said, "Evil is that which you did in my place in my absence. Did you hasten *to devise a way for yourselves without waiting for* the command of your Lord?" And he put down the tablets, and caught hold of his brother's head, dragging him towards himself. He (Aaron) said, "Son of my mother, the people indeed deemed me weak, and were about to kill me. Therefore make not the enemies rejoice over me, and place me not with the unjust people."

He (Moses) said, "My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy."

As to those who took the calf *for worship*, wrath from their Lord shall overtake them and abasement in the present life. And thus do We reward those who invent lies.

But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful.

And when the anger of Moses was appeased, he took the tablets, and in their writing there was guidance and mercy for those who fear their Lord.

And Moses chose of his people seventy men for Our appointment. But when the earthquake overtook them, he said, "My Lord, if Thou hadst pleased, Thou couldst have destroyed them before *this*, and me *also*. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive.

"And ordain for us good in this world, as well as in the next; we have turned to Thee *seeking forgiveness*."… (7:149-157)

"And what has hastened thee away from thy people, O Moses?"

He said, "They are *close upon* my tracks and I have hastened to Thee, my Lord, that Thou mightest be pleased."

God said, "We have tried thy people in thy absence, and the Samiri[75] has led them astray."

So Moses returned to his people indignant and sad. He said, "O my people, did not your Lord promise you a gracious promise? Did, then, the appointed time appear too long to you, or did you desire that wrath should descend upon you from your Lord, that you broke *your* promise to me?"

They said, "We have not broken *our* promise to thee of our own accord; but we were laden with loads of people's ornaments and we threw them away, and likewise did the Samiri cast."

Then he produced for them a calf—a mere body which emitted a lowing sound. Then *he and his companions* said, "This is your god, and the god of Moses but he forgot *to mention it to you*."

Could they not see that it returned to them no answer, and had no power to do them either harm or good?

And Aaron had said to them before this, "O my people, you have only been tried by means of it (the calf). And surely, the Gracious *God* is your Lord; so follow me and obey my command."

They replied, "We shall not cease to worship it until Moses return to us."

Moses said, "O Aaron, what hindered thee, when thou didst see them gone astray,

"From following me? Hast thou then disobeyed my command?"

He answered, "O son of my mother, seize me not by my beard, nor by *the hair of* my head. I feared lest thou shouldst say, 'Thou hast caused a division among the Children of Israel, and didst not wait for my word.'"

Moses said, "And what hast thou to say, O Samiri?"

He said, "I perceived what they perceived not. I *only* partly received the impress of the Messenger, but that *too* I cast away. Thus it is that my mind commended to me."

Moses said, "Go away. It shall be thine to say throughout thy life, 'Touch *me* not;" and there is a promise of *punishment* for thee which shall not fail to be fulfilled about thee. Now look at thy god of which thou hast become a devoted worshipper. We will certainly burn it and then scatter it away into the sea." (20:84-98)

Wanderings in the desert

And *remember the time* when Moses prayed for water for his people, and We said, "Strike the rock with thy rod," and there gushed forth from it twelve springs, *so that* every tribe knew their drinking place. "Eat and drink of what Allah has provided, and commit not iniquity in the earth, creating disorder." (2:61)

(And when Moses said to his people):

"O my people, enter the Holy Land which Allah has ordained for you and do not turn back, for then you will turn losers."

They said, "O Moses, there is in that *land* a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter *it*."

Thereupon two men from among those who feared *their Lord,* on whom Allah had conferred His favour, said, "Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allah, if you are believers."

They said, "O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, *and* here we sit."

He said, "My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people."

God said, "Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people." (5:22-27)

And of the people of Moses there is a party that guides with truth and does justice therewith.

And We divided them into twelve tribes, *distinct* peoples. And We revealed to Moses, when his people asked drink of him, *saying*, "Strike the rock with thy rod;" and from it there gushed forth twelve springs; every tribe knew their drinking place. And We caused the clouds to overshadow them, and We sent down for them *Manna* and *Salwa*: "Eat of the good things We have provided for you." And they wronged Us not, but it was themselves that they wronged. (7:160-161)

A spiritual vision of Moses

And *remember the time* when Moses said to his young *companion*, "I will not stop until I reach the junction of the two seas, or I will journey on for ages."

But when they reached the junction of the two *seas*, they forgot their fish, and it made its way into the sea *going away* swiftly.

And when they had gone further, he said to his young *companion*, "Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours."

He replied, "Didst thou see, when we betook ourselves to the rock for rest, and I forgot the

fish—and none but Satan caused me to forget to mention it *to you*—it took its way to the sea in a strange manner?"

He said, "That is what we have been seeking." So they both returned, retracting their footsteps.

Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourself.

Moses said to him, "May I follow thee on condition that thou teach me of the guidance which thou hast been taught?"

He replied, "Thou canst not keep company with me in patience.

"And how canst thou be patient about things the knowledge of which thou comprehendest not?"

He said, "Thou wilt find me, if Allah please, patient and I shall not disobey thee in anything."

He said, "Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee concerning it."

So they both set out till, when they embarked in a boat, he staved it in. *Moses* said, "Hast thou staved it in to drown those who are in it? Surely, thou hast done an evil thing."

He replied, "Did I not tell *thee* that thou wouldst not be able to keep company with me in patience?"

Moses said, "Take me not to task at my forgetting and be not hard on me for this *lapse* of mine."

So they journeyed on till, when they met a young boy, he slew him. *Moses* said, "Hast thou slain an innocent person without *his having slain* anyone? Surely, thou hast done a hideous thing!"

He replied, "Did I not tell thee that thou wouldst not be able to keep company with me in patience?"

Moses said, "If I ask thee concerning anything after this, keep me not in thy company, for *then* thou shalt have got sufficient excuse from me."

So they went on till, when they came to the people of a town, they asked its people for food, but they refused to make them *their* guests. And they found therein a wall which was about to fall, and he repaired it. *Moses* said, "If thou hadst desired, thou couldst have taken payment for it."

He said, "This is the parting *of ways* between me and thee. I will now tell thee the meaning of that which thou wast not able to bear with patience:

"As for the boat, it belonged to *certain* poor people who worked on the sea; and I desired to damage it, for there was behind them a king, who seized every boat by force.

"And as for the youth, his parents were believers, and we feared lest he should cause them trouble through rebellion and disbelief.

"So we desired that their Lord should give them in exchange *a child* better than him in purity and closer in *filial* affection.

"And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been *a* righteous *man*, so thy Lord desired that they should reach their *age of* full strength and take out their treasure, as a mercy from thy Lord; and I did it not of my own accord. This is the explanation of that which thou wast not able to bear with patience." (18:61-83)

Miscellaneous

And We gave him (Abraham) Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:85)

And *We destroyed* Korah[76] and Pharaoh and Haman. And Moses did come to them with manifest Signs, but they behaved proudly in the earth, yet they could not outstrip *Us*.

So each one *of them* We seized in his sin; of them were those against whom We sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom We caused the earth to swallow up, and of them were those whom We drowned. And Allah would not wrong them, but they used to wrong their own souls. (29:40-41)

And, indeed, We bestowed favours on Moses and Aaron.

And We saved them both and their people from the great distress;

And We helped them, and it was they who were victorious.

And We gave them the manifestly clear Book;

And We guided them to the right path.

And We left for them *a good name* among the following generations—

"Peace be on Moses and Aaron!"

Thus indeed do We reward those who do good.

Surely they were both among Our believing servants. (37:115-123)

The People of Noah rejected *the truth* before them and *so did* the People of the Well, and Thamud,

And 'Ad, and Pharaoh and the brethren of Lot,

And Dwellers of the Wood, and the People of Tubba. All *of them* rejected the Messengers with the result that My threatened punishment befell *them*. (50:13-15)

And surely to the people of Pharaoh also came Warners.

They rejected all Our Signs. So We seized them like the seizing of One Who is Mighty *and* Omnipotent. (54:42-43)

And *remember* when Moses said to his people, "O my people, why do you hurt me and you know that I am Allah's Messenger to you?" So when they deviated *from the right course*, Allah caused their hearts to deviate, for Allah guides not the rebellious people. (61:6)

And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;" (66:12)

And Pharaoh, and those who were before him, and the over-thrown cities *persistently* committed sins.

And they disobeyed the Messenger of their Lord, therefore He seized them with an ever tightening grip. (69:10-11)

Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing. (73:16-17)

Has *not* the story of the hosts come to thee?

Of Pharaoh and Thamud?

Nay, but those who disbelieve *persist* in rejecting *the truth*,

And Allah encompasses *them* in a manner they perceive not. (85:18-21)

And *with* Pharaoh, lord of vast camps?

Who transgressed in the lands,

And wrought much corruption therein.

Thy Lord then let fall on them the whip of punishment.

Surely thy Lord is on the watch. (89:11-15)

DAWUD and SULAIMAN (David and Solomon of the Bible)

… And David slew Jalut, and Allah gave him sovereignty and wisdom, and taught him of what He pleased… (2:252)

… And to David We gave Zabur. (4:164), (17:56)

And We gave him (Abraham) Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:85)

And *remember* David and Solomon when they exercised their *respective* judgments concerning the crop when the sheep of *certain* people strayed therein *by night*; and We were witness to their judgment.

We gave Solomon the *right* understanding of *the matter* and to each of them gave wisdom and knowledge. And We subjected the mountains and the birds to celebrate *God's* praises with David. And it is We Who do *all such things*.

And We taught him the making of coats of mail for you, that they might protect you from each other's violence. Will you then be thankful? (21:79-81)

And *We subjected* to Solomon the violent wind. It blew, at his bidding, toward the land which We have blessed. And We have knowledge of all things.

And *We subjected to him* deep divers who dived for him, and did other work beside that ; and it was We Who guarded them. (21:82-83)

And already have We written in the Psalms *of David*, after the exhortation, that My righteous servants shall inherit the land[77]. (21:106)

And We gave knowledge to David and Solomon, and they said, "All praise belongs to Allah, Who has exalted us above many of His believing servants."

And Solomon was heir to David. And he said, "O ye people, we have been taught the language of birds; and we have had everything bestowed upon us. This indeed is *God's* manifest grace."

And there were gathered together unto Solomon his hosts of Jinn and men and birds, and they were formed into *separate* divisions,

Until when they came to the Valley of Al-Naml, a Namlite woman said, "O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not."

Thereupon he smiled, laughing at her words, and said, "My Lord, enable me to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do *such* good works as would please Thee, and admit me, by Thy mercy, among the righteous servants."

And he examined the birds, and said, "How is it that I do not see Hudhud? Is he among the absentees?

"I will subject him to severe punishment or I will slay him, unless he bring me a clear reason *for his absence*."

And he did not tarry long *before Hudhud came* and said, "I have encompassed that which thou hast not encompassed; and I have come to thee from Saba' with sure tidings.

"I found a woman ruling over them, and she has been given everything, and she has a mighty throne.

"I found her and her people worshipping the sun instead of Allah; and Satan has made their works *look* beautiful to them, and has thus hindered them from the *right* way, so that they follow not guidance;

"*And Satan has bidden them* not to worship Allah, Who brings to light that which is hidden in the heavens and the earth, and Who knows what you conceal and what you make known.

"Allah! There is no God but He, the Lord of the Mighty Throne."

Solomon said, "We shall see whether thou hast spoken the truth or whether thou art one of those who lie.

"Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what *answer* they return."

The Queen said, "Ye chiefs, there has been delivered to me a noble letter.

"It is from Solomon, and it is: 'In the name of Allah, the Gracious, the Merciful;

'Behave not proudly towards me but come to me in submission.'"

She said, "Ye chiefs, advise me in the matter that is before me. I never decide any matter until you are present with me *and give me your advice*."

They replied, "We possess power and we are fierce fighters, but it is for thee to command; therefore consider thou what thou wilt command."

She said, "Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do.

"But I am going to send them a present and wait to see what *answer* the envoys bring back."

So when *the Queen's ambassador* came to Solomon, he said, "Do you mean to help me with *your* wealth? But that which Allah has given me is better than that which He has given you. Nay, but you rejoice in your gift.

"Go back to them, for we shall surely come to them with hosts against which they will have no power, and we shall drive them out from there disgraced, and they will be humbled."

He said, "O nobles, which of you will bring me her throne before they come to me offering submission?"

Said a stalwart from among the Jinn, "I will bring it to thee before thou rise from thy camp; and indeed I possess power thereof, *and I am* trustworthy."

Said one who had knowledge of the Book, "I will bring it to thee quicker than the blinking of thine eye." And when he saw it set before him, he said, "This is by the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his *own* soul; but whosoever is ungrateful, truly my Lord is Self-Sufficient, Generous."

He said, "Make her throne appear commonplace to her, and let us see whether she follows the right way or whether she is *one* of those who follow not the right way."

And when she came, it was said, "Is thy throne like this" She replied, "It is as though it were the

same. And we had been given knowledge before this, and we have already submitted."

And that which she worshipped beside Allah had stopped her *from believing*; for she came of a disbelieving people.

It was said to her, "Enter the palace." And when she saw it, she thought it to be a great expanse of water, and she uncovered her shanks. *Solomon* said, "It is a palace paved smooth with slabs of glass." She said, "My Lord, I indeed wronged my soul; and I submit myself with Solomon to Allah, the Lord of the worlds." (27:16-45)

And certainly, We bestowed grace upon David from Ourselves: "O ye mountains, turn to God with full submission along with him." And We made the iron soft for him,

Saying, "Make thou full-length coats of mail, and make the rings of a proper measure. And do righteous deeds, surely I see all that you do." (34:11-12)

And to Solomon *We subjected* the wind; its morning course was a month's *journey*, and its evening course was a month's *journey too*. And We caused a fount of molten copper to flow for him. And of the Jinn were *some* who worked under him, by the command of his Lord. And *We had told them that* if any of them turned away from Our command, We would make him taste the punishment of burning fire.

They made for him what he desired; palaces and statues, and basins like reservoirs, and large cooking vessels fixed in their places: "Work ye, O House of David gratefully;" but few of My servants are grateful.

And when we decreed his (Solomon's) death, nothing pointed out to them that he was dead save a worm of the earth that ate away his staff. So when he fell down, the Jinn plainly realised that if they had known the unseen, they would not have remained in a state of degrading torment.

There was indeed a Sign for Saba' in their home-land: two gardens on the right hand and on the left: "Eat of the provision of your Lord and be grateful to Him. A good land and a Most Forgiving Lord!"

But they turned away; so We sent against them a fierce flood *from a* burst dam. And We gave them, in lieu of their gardens, two gardens bearing bitter fruit and tamarisk and a few lote-trees.

That We awarded them because of their ingratitude; and none do We requite *in this way* but the ungrateful. (34:13-18)

… And remember Our servant David, a man of many powers; surely he was always turning *to God*.

We subjected *to him* the mountains. They celebrated God's praises with him at nightfall and sunrise.

And *We subjected to him* the birds gathered together: all turned to him.

And We strengthened his kingdom, and gave him wisdom and *talent for* decisive speech.

And has the story of the disputants reached thee when they climbed over the wall of *his* chamber?—

When they entered in upon David, and he was afraid of them. They said, "Fear not. *We are* two disputants; one of us has transgressed against the other; so judge between us with justice, and deviate not from the right course and guide us to the right way.

"This is my brother; he has ninety-nine ewes, and I have one ewe. Yet he says, 'Give it to me,' and has been overbearing to me in his address."

David said, "Surely, he has wronged thee in demanding thy ewe in addition to his own ewes. And certainly many partners transgress against one another, except those who believe *in God* and do good works; and these are but few." And David perceived that We had tried him; so asked forgiveness of his Lord, and fell down bowing in worship and turned *to Him*.

So We forgave him that; and indeed, he had a position of nearness with Us and an excellent retreat.

"O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah." Surely, those who go astray from the way of Allah will have a severe punishment, because they forgot the Day of Reckoning. (38:18-27)

And We bestowed on David, Solomon who was excellent servant. He was always turning *to Us*.

When there were brought before him at eventide steeds of noblest breed and swift of foot,

He said, "The love of horses is dear to me because they remind me of my Lord. *So he sat* until they disappeared behind the veil.

He said, "Bring them back to me." Then he started stroking *their* legs and *their* necks.

And We did try Solomon and We placed on his throne a *mere* body. Then he turned *to God, seeking His mercy*.

He said, "O my Lord, grant me forgiveness and bestow on me a kingdom which none unworthy of it may possess after me[78]. Surely Thou art so Generous."

So We subjected to him the wind, blowing gently by his command whithersoever he desired to go,

And the giants, all *sorts of* builders and divers,

And others bound in fetters.

"This is our gift—so give freely or withhold—without reckoning."

And certainly he had a position of nearness with Us and an excellent retreat. (38:31-41)

ELIAS (Elijah of the Bible)

And *We guided* Zachariah and John and Jesus and Elias; each *one of them* was of the virtuous. (6:86)

And assuredly Elias *also* was *one* of the Messengers,

When he said to his people, "Will you not fear God?

"Do you call on Ba'l, and forsake the Best of creators,

"Allah, your Lord and the Lord of your forefathers of old?"

But they treated him as a liar, and they will surely be brought *before God to render an account*;

Except the chosen servants of Allah.

And We left for him *a good name* among the following generations—

"Peace be on Elias *and his people*!"

Thus indeed do We reward those who do good.

Surely he was *one* of Our believing servants. (37:124-133)

AL-YASA (Elisha of the Bible)

And *We also guided* Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

And *We exalted* some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path. (6:87-88)

And remember Ishmael and Elisha and Dhul-Kifl; and all were of the best. (38:49)

YUNUS, also known as Dhul-Nun, "of the whale" (Jonah of the Bible)

And *We also guided* Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

And *We exalted* some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path. (6:87-88)

Why was there no *other* people, save the people of Jonah, who should have believed so that their belief would have profited them? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while. (10:99)

And *remember* Dhal-Nun[79], when he went away in anger. And thought that We would not bear heavily on him. Then from the *depths of* darkness he cried out: "There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers."

So We heard his prayer and delivered him from the distress. And thus do We deliver the believers. (21:88-89)

And surely Jonah *also* was *one* of the Messengers,

When he fled to the laden ship;

And he cast lots *with the crew of the ship* and was of the losers.

And the fish swallowed him while he was blaming *himself*.

And had he not been of those who glorify *God*,

He would have surely tarried in its belly till the Day of Resurrection.

Then We cast him on a bare tract of land, and he was sick;

And We caused a plant of gourd to grow over him.

And We sent him *as a Messenger* to a hundred thousand *people* or more,

And they believed; so We gave them provision for a while. (37:140-149)

So be thou (Muhammad) steadfast in *carrying out* the command of thy Lord, and be not like the Man of the Fish[80] when he called *to his Lord* and he was full of grief.

Had not a favour from his Lord reached him, he would have surely been cast upon a bare tract of land, while he would have been blamed *by his people*.

But his Lord chose him and made him *one* of the righteous. (68:49-51)

DHUL-KIFL (Ezekiel of the Bible)

And *remember* Ishmael, and Idris, and Dhul-Kifl. All were of the steadfast.

And We admitted them to Our mercy. Surely, they were of the righteous. (21:86-87)

And remember Ishmael and Elisha and Dhul-Kifl; and all were of the best. (38:49)

AYUB (Job of the Bible)

And We gave him (Abraham) Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. (6:85)

And *remember* Job when he cried to his Lord, *saying*, "Affliction has touched me, and Thou art the Most Merciful of all who show mercy."

So We heard his prayer and removed the distress from which he suffered, and We gave him his family and the like thereof with them, as a mercy from Us, and as a reminder for the worshippers. (21:84-85)

And remember Our servant Job, when he cried unto his Lord, *saying*, "Satan has afflicted me with toil and torment."

"Spur on thy mount. Here is cool water to wash with and drink."

And We bestowed on him his family and many like them along with them, *by way of* mercy from Us, and as a reminder to men of understanding.

And *We said to him*, "Take in thy hand a handful of dry twigs and strike therewith, and break not thy oath." Indeed, We found him steadfast. An excellent servant was he. Surely, he was always turning *to God*. (38:42-45)

'UZAIR (Ezra of the Bible)

And the Jews say, Ezra is the son of Allah, and the Christians say, the Messiah is the son of Allah; they are but a word of their mouths. They imitate the saying of those who disbelieved before them. Allah's curse be on them! How are they turned away!

They have taken their learned men and their monks for lords beside Allah. And *so have they taken* the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate *with Him*. (9:30-31)

ZAKARIYA and YAHYA (Zachariah and John the Baptist of the Bible)

So her (Mary's) Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, "O Mary, whence hast thou this?" She replied, "It is from Allah." Surely, Allah gives to whomsoever He pleases without measure.

There *and then* did Zachariah pray to his Lord, saying, "My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer."

And the angels called to him as he stood praying in the chamber: "Allah gives thee glad tidings of Yahya (John[81]), who shall testify to the truth of a word from Allah—noble and chaste and a Prophet, from among the righteous."

He said, "My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?" He answered, "Such is *the way of* Allah: He does what He pleases."

He said, My Lord, appoint a token for me." He replied, "Thy token shall be that thou shalt not speak to men for three days except by signs. And

remember thy Lord much and glorify Him in the evening and in the early morning." (3:38-42)

And *We guided* Zachariah and John and Jesus and Elias; each *one of them* was of the virtuous. (6:86)

This is an account of the mercy of thy Lord *shown* to His servant, Zachariah.

When he called upon His Lord, a secret calling,

He said, "My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee.

"And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Thyself,

"That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to Thee."

"O Zachariah, We give thee glad tidings of a son whose name *shall* be Yahya (John[82]). We have not made any one before him of that name."

He said, "My Lord, how shall I have a son when my wife is barren and I have reached *the* extreme *limit of* old age?"

He said, "So it is." But thy Lord says, "It is easy for Me, and indeed I created thee before, when thou wast nothing."

He said, "My Lord, appoint for me a token." *God* said, "Thy token is that thou shalt not speak to anyone for three full *days and* nights."

Then he came forth unto his people from the chamber and asked them by signs to glorify *God* in the morning and in the evening.

"O Yahya, hold fast the Book." And We gave him wisdom while yet a child,

And tenderness *of heart* from Ourselves, and purity. And he was pious

And dutiful toward his parents. And he was not haughty *and* rebellious.

And peace was on him the day he was born, and the day he died, and *peace there will be on him* the day he will be raised up to life *again*. (19:3-16)

And *remember* Zachariah when he cried to his Lord, *saying*, "My Lord, leave me not childless, and Thou art the Best of inheritors."

So We heard his prayer and bestowed upon him Yahya (John) and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and fear, and they humbled themselves before Us. (21:90-91)

ISA (Jesus of the Gospels)

Mary, the mother of Jesus

Remember when *the* woman of 'Imran[83] said, "My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service[84]. So do accept *it* of me; verily, Thou alone art All-Hearing, All-Knowing."

But when she was delivered of it, she said, "My Lord, I am delivered of a female"—while Allah knows best what she had delivered and the male *she was thinking of* was not like the female *she had brought forth*—"and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected."

So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever, Zachariah visited her in the chamber, he found with her provisions. He said, "O Mary, whence hast thou this?" She replied, "It is from Allah." Surely, Allah gives to whomsoever He pleases without measure. (3:36-38)

And *remember* when the angels said, "O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.

"O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship."

This is the tidings of things unseen which We reveal to thee (Muhammad). And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another. (3:43-45)

And *remember* her who guarded her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples. (21:92)

And *the example of* Mary, the daughter of 'Imran[85], who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled *in her person* the words of her Lord and His Books and was one of the obedient. (66:13)

Birth of Jesus

When the angels said, "O Mary, Allah gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness *to God*;

"And he shall speak to the people in the cradle and when of middle age[86], and he shall be of the righteous."

She said, "My Lord, how shall I have a son, when no man has touched me?" He said, "Such is *the way of* Allah, He creates what He pleases. When He decrees a thing, He says to it, "Be!" and it is[87].

"And He will teach him the Book and the Wisdom and the Torah and the Gospel;

"And *will make him* a Messenger to the Children of Israel, *to say*: 'I come to you with a Sign from your Lord *which is*, that I will fashion out for you *a creation* out of clay after the manner of a bird, then I will breathe into it *a new spirit* and it will become a soaring being by the command of Allah; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allah; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

'And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allah and obey me.

'Surely, Allah is my Lord and your Lord; so worship Him: this is the right path.'" (3:46-52)

Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him, "Be!", and he was. (3:60)

And relate *the story of* Mary *as mentioned* in the Book. When she withdrew from her people to a place to the east,

And screened herself off from them, then We sent Our angel to her, and he appeared to her in the form of a perfect man.

She said, "I seek refuge with the Gracious *God* from thee if indeed thou dost fear *Him*."

He replied, "I am only a Messenger of thy Lord, that I may bestow on thee a righteous son."

She said, "How can I have a son when no man has touched me, neither have I been unchaste?"

He replied, "Thus it is. But says thy Lord, 'It is easy for Me; and *We shall do so* that We may make him a Sign unto men, and a mercy from Us, and it is a thing decreed."

So she conceived him, and withdrew with him to a remote place.

And the pains of childbirth drove her unto the trunk of a date-palm. She said, "O! would that I had died before this and had become a thing quite forgotten!"

Then he called her from beneath her, *saying*, "Grieve not. Thy Lord has placed a rivulet below thee;

"And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

"So eat and drink, and cool *thy* eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious *God*; I will therefore not speak this day to any human being.'"

Then she brought him to her people, carrying him. They said, "O Mary, thou hast brought forth a strange thing.

"O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!"

Then she pointed to him. They said, "How can we talk to one who is a child in the cradle?"

He said, "I am a servant of Allah. He has given me the Book, and made me a Prophet;[88]

"And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;

"And *He has made me* dutiful toward my mother[89], and He has not made me haughty and unblessed.

"And peace was on me the day I was born, and *peace there will be on me* the day I shall die, and the day I shall be raised up to life *again*."

Such was Jesus, son of Mary. *This is* a statement of the truth about which they doubt. (19:17-35)

Preaching by Jesus

And when Jesus perceived their disbelief, he said, "Who will be my helpers in the cause of Allah?" The disciples answered, "We are the helpers of Allah. We have believed in Allah. And bear witness that we are obedient.

"Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write

us down among those who bear witness." (3:53-54)

When the disciples said, "O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?" he said, "Fear Allah, if you are believers."

They said, "We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witness thereto."

Said Jesus, son of Mary, "O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers."

Allah said, "Surely, I will send it down to you, but whosoever of you disbelieves afterwards—I will surely punish them with a punishment wherewith I will not punish any other peoples." (5:113-116)

Said Jesus, "Surely, Allah is my Lord, and your Lord. So worship Him *alone*; this is the right path."

But the parties differed among themselves; so woe to those who disbelieved because of the meeting of the great day. (19:37-38)

And when Jesus came with clear proofs, he said, "Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allah and obey me.

"Verily Allah—He is my Lord and your Lord. So worship Him. This is the right path."

But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous day. (43:64-66)

And We did send Noah and Abraham, and We placed among their seed prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.

Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow *them*, and We gave him the Gospel. And We placed in the hearts of those who accepted him compassion and mercy. The monasticism which they innovated—We did not prescribe it for them—for the sake of gaining Allah's favour; but they did not practise it in accordance with its true spirit. Yet We gave those of them who believed their *due* reward, but many of them are rebellious. (57:27-28)

And *remember* when Jesus, son of Mary, said, "O Children of Israel, surely I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad[90]." And when he came to them with clear proofs, they said, "This is clear enchantment." (61:7)

O ye who believe! be helpers of Allah, as said Jesus, son of Mary, to *his* disciples, "Who are my helpers *in the cause of* Allah?" The disciples said, "We are helpers of Allah." So a party of the Children of Israel believed, while a party disbelieved. Then We helped those who believed against their enemy, and they became victorious. (61:15)

Crucifixion of Jesus

When Allah said, "O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges of* those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ." (3:56)

And their saying, "We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;" whereas they slew him not, nor crucified[91] him, but he was made to appear to them like *one crucified*; and those who differ therein are certainly in *a state of* doubt about it; they have no *definite* knowledge thereof, but only follow a conjecture; and they did not convert this *conjecture* into a certainty;

On the contrary, Allah exalted him to Himself. And Allah is Mighty, Wise.

And there is no *one* among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them— (4:158-160)

And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?'", he will answer, "Holy art Thou. I could never say that to

which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things.

"I said nothing to them except that which Thou didst command me—'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them[92], but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things." (5:117-118)

And We made the son of Mary and his mother a Sign, and We rescued them and *helped them reach* an elevated land, a restful place with springs of running water. (23:51)

Miscellaneous

… And to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness… (2:88)

… Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah and *a fulfilment of* His word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not, "*They are* three." Desist; *it will be* better for you. Verily, Allah is the only One God. Far is it from His Holiness that He should have a son…

Surely, the Messiah will never disdain to be a servant of Allah, nor will the angels near *unto God*… (4:172-173)

And We caused Jesus, son of Mary, to follow in their (the Children of Israel's) footsteps, fulfilling that which was before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was *revealed* before it in the Torah, and a guidance and an admonition for the God-fearing. (5:47)

Indeed they are disbelievers who say, "Surely, Allah is none but the Messiah, son of Mary," whereas the Messiah *himself* said, "O Children of Israel, worship Allah Who is my Lord and your Lord." … (5:73)

The Messiah, son of Mary, was no more than a Messenger. *All* Messengers before him have passed away[93]. And his mother was righteous. Both of them used to eat food… (5:76)

When Allah will say, "O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness *so that* thou didst speak to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst fashion *a creation* out of clay, in the likeness of a bird, by My command; then thou didst breathe into it *a new spirit* and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the Children of Israel from *putting* thee *to death* when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.'" (5:111)

And *We guided* Zachariah and John and Jesus and Elias; each *one of them* was of the virtuous. (6:86)

And the Jews say, Ezra is the son of Allah, and the Christians say, the Messiah is the son of Allah; they are but a word of their mouths. They imitate the saying of those who disbelieved before them. Allah's curse be on them! How are they turned away!

They have taken their learned men and their monks for lords beside Allah. And *so have they taken* the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate *with Him*. (9:30-31)

And when the son of Mary is mentioned as a parable, lo! thy people raise a clamour thereat;

And they say, "Are our gods better, or he?" They mention not this to thee but for *the sake of* disputation. Nay, but they are a contentious people.

He was only Our servant on whom We bestowed Our favour, and We made him an example for the Children of Israel. (43:58-60)

But verily, he (Jesus) is a sign of the Hour… (43:62)

MUHAMMAD[pbuh]

We have sent thee with the Truth, as a bearer of glad tidings and a warner. And thou wilt not be questioned about the inmates of Hell. (2:120)

And when Abraham and Ishmael raised the foundations of the House, *praying*, …

"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise." (2:128, 130)

Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches that which you did not know. (2:152)

Say, "If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful." (3:32)

And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels?[94] … (3:145)

Verily, Allah has conferred a favour on the believers by raising among them a Messenger from among themselves[95], who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error. (3:165)

But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission. (4:66)

… And We have sent thee as a Messenger to mankind. And sufficient is Allah as a Witness. (4:80)

We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allah has taught thee. And do not plead the cause of those who betray the trust. (4:106)

Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and *to* Jesus and Job and Jonah and Aaron and Solomon, and to David We gave Zabur. (4:164)

O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, *it will be* better for you… (4:171)

O People of the Book! there has come to you Our Messenger, after a break[96] in *the series of* Messengers, who makes *things* clear to you lest you say, "There has come to us no bearer of glad tidings and no warner." So a bearer of glad tidings and a warner has indeed come to you. And Allah has power to do all things. (5:20)

O Messenger! convey *to the people* what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message *at all*. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people. (5:68)

… Say, "I have been commanded to be the first of those who submit."… (6:15)

Say, "I do not say to you: 'I possess the treasures of Allah,' nor do I know the unseen; nor do I say to you: 'I am an angel.' I follow only that which is revealed to me." Say, "Can a blind man and one who sees be alike?" Will you not then reflect? (6:51)

… Say, "I ask not of you any reward for it. This is naught but an admonition for all mankind." (6:91)

Those who follow the Messenger, the Prophet, the unlettered one, whom they find mentioned in the Torah[97] and the Gospel *which are* with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and help him, and follow the light that has been sent down with him—these shall prosper.

Say, O mankind! truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So believe in Allah and His Messenger, the Prophet, the unlettered one, who believes in Allah and His words; and follow him that you may be rightly guided." (7:158-159)

Have they not considered *that* there is no insanity about their companion? He is only a plain Warner. (7:185)

Say, "I have no power to do good or harm to myself, save as Allah please. And if I had knowledge of the unseen, I should have secured abundance of good and evil would not have touched me. I am only a warner and bearer of good tidings to a people who believe." (7:189)

And *remember the time* when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allah *also* planned, and Allah is the Best of planners. (8:31)

And *remember the time* when they said, "O Allah, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring down upon us a grievous punishment."

But Allah would not punish them while thou wast among them, and Allah would not punish them while they sought forgiveness. (8:33-34)

He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike *it*. (9:33)

Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; *he is* ardently desirous of your *welfare*; *and* to the believers *he is* compassionate, merciful. (9:128)

Is it a *matter of* wonder for people that We have inspired a man from among them, *saying*, "Warn mankind and give glad tidings to those who believe that for them is a station of truth with their Lord?" The disbelievers say, "Surely, this is a manifest enchanter." (10:3)

For him (the Messenger) is a succession *of angels* before him and behind him; they guard him by the command of Allah… (13:12)

… On thee lies only the delivery of the Message, and on Us the reckoning. (13:41)

… A Book which We have revealed to thee that thou mayest bring the people out of every *kind of* darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—

Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth… (14:2-3)

And *now* We have revealed to thee, *saying*, "Follow the way of Abraham *who was* ever inclined *to God*, and was not of those who set up equals *to Him*." (16:124)

Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs… (17:2)

And they say, "We will never believe thee until thou cause a spring to gush forth for us from the earth;

"Or thou have a garden of date-palms and vines, and cause streams to gush forth in the midst thereof in abundance;

"Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allah and the angels before us face to face;

"Or thou have a house of gold or thou ascend up into heaven[98]; and we will not believe in thy ascension until thou send down to us a book that we can read." Say, "Holy is my Lord! I am not but a man *sent as* a Messenger." (17:91-94)

… They say, "*These are but* confused dreams; nay, he has forged it; nay, he is *but* a poet. Let him then bring us a Sign just as the former *Prophets* were sent *with Sign*." (21:6)

We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live *here* for ever?

Every soul shall taste of death… (21:35-36)

And We have sent thee not but as a mercy for all peoples. (21:108)

Say, "O mankind, I am but a plain Warner to you." (22:50)

Or do they not recognize their Messenger, that they *thus* deny him?

Or do they say, there is madness in him? Nay, he has brought them the truth, and most of them hate the truth. (23:70-71)

… And the Messenger is not responsible but for the plain delivery of the Message. (24:55)

Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds— (25:2)

And they say, "What is the matter with this Messenger that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him?

"Or a treasure should have been thrown down to him, or he should have a garden to eat therefrom." And wrongdoers say, "You follow none but a man bewitched."

See how they coin similitudes for thee! Thus they have gone astray and cannot find a way. (25:8-10)

And We have not sent thee but as a bearer of glad tidings and a Warner.

Say, "I ask of you no recompense for it, save that whoso chooses may take a way unto his Lord. (25:57-58)

And lower thy wing *of mercy* to the believers who follow thee. (26:216)

The Prophet is nearer to the believers than their own selves, and his wives are *as* mothers to them… (33:7)

Verily, you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much. (33:22)

O Prophet! say to thy wives, "If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner.

"But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward." (33:29-30)

… Then, when Zaid had accomplished his want of her (Zaynab) *so as to have no further need of her*, We joined her in marriage to thee, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them… (33:38)

Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things. (33:41)

O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner,

And as a Summoner unto Allah by His command, and as a radiant Lamp. (33:46-47)

O Prophet, We have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses from among those whom Allah has given thee as gains of war, and the daughters of thy paternal uncle, and the daughters of thy paternal aunts, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee, and any *other* believing woman if she offers herself *for marriage* to the Prophet provided the Prophet desires to marry her—*this is* only for thee, as against *other* believers— We have already made known what We have enjoined on them concerning their wives and those whom their right hands possess—in order that there may be no difficulty for thee *in the discharge of thy work*. And Allah is Most Forgiving, Merciful.

Thou mayest defer *marrying* anyone among them if *thou like* and thou may receive unto thyself whom thou pleasest. And if thou desirest *to take back* any of those whom thou hast put aside, there is no blame on thee…

It is not allowed to thee *to marry* women after that, not to change them for *other* wives even though their goodness please thee, except any that thy right hand possesses… (33:51-53)

… And it behoves you not to cause inconvenience to the Messenger of Allah, nor that you should ever marry his wives after him. Indeed that would be an enormity in the sight of Allah. (33:54)

Allah and His angels send blessings on the Prophet. O ye who believe! you should *also* invoke blessings on him and salute *him* with the salutation of peace. (33:57)

And We have not sent thee but as a bearer of glad tidings and a Warner, for the people, but most men know not. (34:29)

Verily, We have sent thee with the truth, *as* a bearer of glad tidings and a Warner; and there is no people to whom a Warner has not been sent.

And if they treat thee as a liar, those who were before them *also* treated *their Prophets* as liars. Their Messengers came to them with clear Signs, and with Scriptures, and with the illuminating Book. (35:25-26)

By the Qur'an, full of Wisdom,
Thou art indeed *one* of the Messengers,
On the right path.
This is a revelation of the Mighty, the Merciful,
That thou mayest warn a people whose fathers were not warned, and so they are heedless. (36:3-7)

And We have not taught him poetry, nor does it befit him… (36:70)

For when it was said to them, "There is no God but Allah," they turned away with disdain,
And said, "Shall we give up our gods for a mad poet?"
Nay, he has brought the truth and has testified to the truth of *all* the Messengers. (37:36-38)

… And the disbelievers say, "This is a magician, a great liar.
"Has he forged the gods into one God? This, verily, is the strangest thing *we have heard*." (38:5-6)

Nothing is said to thee but what was said to the Messengers before thee… (41:44)

But if they turn away, We have not sent thee as a guardian over them. Thy duty is only to convey *the Message*… (42:49)

And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made it (the revelation) a light, whereby We guide such of Our servants as We please. And truly, thou guidest *mankind* to the right path,
The path of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. Behold! To Allah do all things return. (42:53-54)

And they say, "Why has not this Qur'an been sent to some great man of the two towns?"
Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees *of rank*, but alas merely to result in the subjugation of some by others. And the mercy of thy Lord is better than that which they amass. (43:32-33)

How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,
And they turned away from him and said, "He is tutored, a man possessed?" (44:14-15)

Say, "I am no new Messenger, nor do I know what will be done with me or with you *in this life*. I do but follow what is revealed to me; and I am but a plain Warner." (46:10)

Verily, We have granted thee a clear victory,
That Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee, and may guide thee on a right path;
And that Allah may help thee with a mighty help. (48:2-4)

We have sent thee as a Witness and a bearer of glad tidings and a Warner,
That you should believe in Allah and His Messenger, and may help him, and honour him, and *that* you may glorify Him morning and evening. (48:9-10)

He it is Who has sent His Messenger, with guidance and the religion of truth, that He may

make it prevail over *all other* religions. And sufficient is Allah as a Witness. (48:29)

Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage *at the sight* of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward. (48:30)

Admonish then. By the grace of thy Lord, thou art neither a soothsayer, nor a madman.

Do they say, "*He is* a poet; we are waiting for some calamity which time will bring upon him?"

Say, "Await ye then! I *too* am with you among those who are waiting." (52:30-32)

Your companion (Muhammad) has neither erred, nor has he gone astray,

Nor does he speak out of *his own* desire.

It is nothing but *pure* revelation *that has been* revealed *by God*.

The Lord of mighty powers has taught him, (53:3-6)

This is a Warner from among the *class of the* Warners of old.

The Hour that was to come, has come nigh,

None but Allah can avert it. (53:57-59)

And *remember* when Jesus, son of Mary, said, "O Children of Israel, surely I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad[99]." And when he came to them with clear proofs, they said, "This is clear enchantment." (61:7)

He it is Who has sent His Messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions, even if those who associate partners *with God* hate *it* (61:10)

He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And *among* others from among them who have not yet joined them[100]. He is the Mighty, the Wise. (62:3-4)

A Messenger, who recites unto you the clear Signs of Allah, that he may bring those who believe and do good deeds out of every *kind of* darkness into light… (65:12)

By the inkstand and *by* the pen and *by* that which they write,

Thou art not, by the grace of thy Lord, a madman.

And for thee, most surely, there is an unending reward.

And thou dost surely possess high moral excellences. (68:2-5)

But nay, I swear by all that you see,

And by all that you see not,

That it is surely the word *brought* by a noble Messenger;

And it is not the word of a poet; little is that you believe!

Nor is it the word of a soothsayer; little is it that you heed!

It is a revelation from the Lord of the worlds.

And if he had falsely *attributed* even a trivial statement to Us,

We would surely have seized him by the right hand,

And then surely We would have severed his jugular vein,

And none of you could shield him *from Us*. (69:39-48)

O thou who has wrapped *himself* in a robe,

Stand up *in Prayer* at night except a small portion thereof—

Half of it, or make it a little less than that

Or make it a little more than that—and recite the Qur'an slowly and thoughtfully.

Verily, We are charging thee with a weighty Word. (73:2-6)

Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh. (73:16)

Surely, thy Lord knows that thou standest up *praying* for nearly two-thirds of the night and *sometimes* half or a third thereof, and also a party of those who are with thee… (73:21)

O thou that has wrapped *thyself with thy mantle*!
Arise and warn.
And thy Lord do thou extol.
And thy garments do thou purify,
And uncleanliness do thou shun,
And bestow not favours seeking to get more *in return*,
And for the sake of thy Lord do thou endure patiently. (74:2-8)

We shall teach thee *the Qur'an*, and thou shalt forget *it* not,
Except as Allah wills. Surely, He knows *what is* open and what is hidden.
And We shall facilitate for thee *every* facility.
So, go on reminding; surely, reminding is profitable.
He who fears will soon heed;
But the reprobate will turn aside from it,
He who is to enter the great Fire. (87:7-13)

Admonish, therefore, for thou art but an admonisher;
Thou art not a warden over them. (88:22-23)

Thy Lord has not forsaken thee, nor is He displeased *with thee*.
Surely *every hour* that follows is better for thee than *the one* that precedes.
And thy Lord will soon give thee and thou wilt be well pleased.
Did he not find thee an orphan and give *thee* shelter?
And He found thee wandering in search *for Him* and guided thee *unto Himself*.
And He found thee in want and enriched *thee*.
So the orphan, oppress not,
And as for the beggar, chide him not,
And as for the bounty of thy Lord, do relate *it to others*. (93:4-12)

Have We not opened for thee thy bosom,
And removed from thee thy burden
Which had *well nigh* broken thy back,
And We exalted thy name?
Surely there is ease after hardship.
Aye, surely there is ease after hardship!
So when thou art free, strive hard,
And to thy Lord do thou turn seeking Him eagerly. (94:2-9)

A Messenger from Allah recites Scriptures purified.
Therein are the everlasting teachings. (98:3-4)

Surely We have given thee abundance *of good*;
So pray to thy Lord, and offer sacrifice.
Surely, it is thy enemy who is without issue. (108:2-4)

Message of the Prophet Muhammad

O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, *it will be* better for you. But if you disbelieve, verily, to Allah belongs whatever is in the heavens and in the earth. And Allah is All-Knowing, Wise.

O People of the Book, exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah and a *fulfilment of* His word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not, "*They are* three." Desist, *it will be* better for you. Verily, Allah is the only One God. Far it is from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Guardian. (4:171-172)

Say, "O mankind! truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So believe in Allah and His Messenger, the Prophet, the unlettered one, who believes in Allah and His words; and follow him that you may be rightly guided." (7:159)

… "Warn mankind and give glad tidings to those who believe that they have a true rank *of honour* with their Lord" … (10:3)

Say, "O ye men, if you are in doubt as to my religion, then *know that* I worship not those whom you worship beside Allah, but I worship Allah *alone* Who causes you to die, and I have been commanded to be of the believers."

And *I have also been commanded to say*: "Set thy face toward religion as one ever inclined *to God*, and be not thou of those who ascribe partners *to Him*.

And call not, beside Allah, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers. (10:105-107)

… *This is* a Book whose verses are fortified and made flawless then they have been expounded in detail. From One Wise, All-Aware.

It teaches you that you should worship none but Allah. I am to you a Warner, and a bearer of glad tidings from Him;

And that you seek forgiveness of your Lord, and then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a colossal day.

To Allah is your return; and He has power over all things. (11:2-5)

Say, "This is my way: I call unto Allah. I occupy a position of manifest knowledge, so do also those who follow me. And Holy is Allah; and I am not of those who associate gods *with God*." (12:109)

Thy Lord has commanded, "Worship none but Him, and *show* kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with kind words.

"And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'" (17:24-25)

Say, "I am only a man like yourselves; *but* I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord." (18:111)

So We have made it (the Holy Qur'an) easy in thy tongue that thou mayest give thereby good tidings to the righteous, and warn thereby a people given to contention. (19:98)

Say, "I warn you not but according to *divine* revelation." But the deaf cannot hear the call when they are warned. (21:46)

Say, "Surely it has been revealed to me that your God is but One God. Will you then submit?" (21:109)

Say, O mankind, I am but a plain Warner to you." (22:50)

Say, "I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit *to God*;

"And to recite the Qur'an." So whoever follows guidance, follows it only for *the good of* his own soul; and *as to him* who goes astray, say, "I am only a warner."

And say, "All praise belongs to Allah; He will soon show you His Signs, and you will know them." And thy Lord is not unaware of what you do. (27:92-94)

Say, "I only exhort you *to do* one thing: that you stand up before Allah in twos and singly and then reflect. *You will then know that* there is no insanity in your companion; he is only a Warner to you of an impending severe punishment."

Say, "Whatever reward I might have asked of you—let it be yours. My reward is only with Allah; and He is Witness over all things."

Say, "Truly, my Lord hurls the Truth *at falsehood*. *He is* the Great Knower of the unseen."

Say, "The Truth has come, and falsehood could neither originate *any good* nor reproduce *it*."

Say, "If I err, I err only against myself; and if I am rightly guided, it is because of what my Lord has revealed to me. Verily, He is All-Hearing, Nigh." (34:47-51)

Say, "I am only a Warner; and there is no God but Allah, the One, the Most Supreme;

"The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great Forgiver."

Say, "It is a big news,

"From which you are turning away.

"I had no knowledge of the exalted Assembly when they discussed *it* among themselves,

"But this that it has been revealed to me, that I am a plain Warner." (38:66-71)

Say, "O ye My servants who believe, fear your Lord. There is good for those who do good in this life. And Allah's earth is spacious. Verily the steadfast will have their reward without measure."

Say, "Verily I am commanded to worship Allah, being sincere to Him in religion.

"And I am commanded to be the first of those who submit *to Him*." (39:11-13)

Say, "O My servants who have committed excesses against their souls! Despair not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving, Merciful.

"And turn ye to your Lord, and submit yourselves to Him, before there comes unto you the punishment; *for* then you shall not be helped.

"And follow the best *teaching* that has been revealed to you from your Lord, before the punishment comes upon you unawares, while you perceive not; (39:54-56)

Say, "I am only a man like you. It is revealed to me that your God is One God; so go ye straight to Him *without deviating*, and ask forgiveness of Him." … (41:7)

Say, I am no new Messenger, nor do I know what will be done with me or with you *in this life*. I do but follow what is revealed to me; and I am but a plain Warner. (46:10)

Flee ye therefore unto Allah. Surely, I am a plain Warner unto you from Him.

And do not set up another God along with Allah. Surely, I am a plain Warner unto you from Him. (51:51-52)

But whoever turns away and disbelieves,

Allah will punish him with the greatest punishment.

Unto Us surely is their return,

Then, surely, it is for Us to call them to account. (88:24-27)

Section 5
THE PEOPLES

The Believers; The Righteous non-Muslims;
The Disbelievers and the Wrongdoers;
The Idolaters; The Hypocrites

THE BELIEVERS, THE GOD-FEARING and THE RIGHTEOUS

… A guidance for the righteous,

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.

It is they who follow the guidance of their Lord and it is they who shall prosper. (2:3-6)

… Give glad tidings to the patient,

Who, when a misfortune overtakes them, say, "Surely, to Allah we belong and to Him shall we return."

It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (2:156-158)

… But *truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are God-fearing. (2:178)

Those who say, "Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;"

The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night. (3:17-18)

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah… (3:111)

… The God-fearing—

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good;

And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins— and who can forgive sins except Allah—and do not persist knowingly in what they have done.

It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work! (3:134-137)

Verily, Allah has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error. (3:165)

Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty… (4:174)

So, as for those who believe in Allah and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path *leading* to Himself. (4:176)

And this is the path of thy Lord *leading* straight *to Him*. We have indeed explained the Signs in detail for a people who would be admonished.

For them is the abode of peace with their Lord, and He is their Friend because of what they did. (6:127-128)

But *as to* those who believe and do good works—*and* We task not any soul beyond its capacity—these are the inmates of Heaven; they shall abide therein.

And We shall remove whatever rancour may be in their hearts… (7:43-44)

True believers are only those whose hearts tremble when *the name of* Allah is mentioned, and

when His Signs are recited to them they increase their faith, and who put their trust in their Lord,

Who observe Prayer and spend out of that which We have provided for them.

These it is who are true believers. They have grades *of rank* with their Lord, as well as forgiveness and an honourable provision. (8:3-5)

Those who believe and emigrate *from their homes for the sake of God* and strive in the cause of Allah with their property and their persons have the highest rank in the sight of Allah. And it is they who shall triumph.

Their Lord gives them glad tidings of mercy from Him, and of *His* pleasure, and of Gardens wherein there shall be lasting bliss for them;

They will abide therein for ever. Verily, with Allah there is a great reward. (9:20-22)

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat and obey Allah and His Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty, Wise.

Allah has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of Allah is the greatest of all. That is the supreme triumph. (9:71-72)

And *as for* the foremost *among the believers*, the first of the Emigrants and the Helpers, and those who followed them excellently, Allah is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph. (9:100)

Surely, Allah has purchased of the believers their persons and their property in return for the Paradise they shall have; they fight in the cause of Allah, and they slay and are slain—a promise *that He has made* incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.

They are the ones who turn *to God in repentance*, who worship *Him*, who praise *Him*, who go about in the land *serving Him*, who bow down *to God*, who prostrate themselves *in prayer*, who enjoin good and forbid evil, and who watch the limits *set* by Allah. And give glad tidings to those who believe. (9:111-112)

For those who do good deeds, there shall be the best *reward* and *yet* more *blessings*. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide. (10:27)

Verily, those who believe and do good works, and humble themselves before their Lord—these are the inmates of Heaven; therein shall they abide. (11:24)

… *But* only those with understanding will reflect:

Those who fulfil Allah's pact, and break not the covenant;

And those who join what Allah has commanded to be joined, and fear their Lord, and dread the evil reckoning;

And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode— (13:20-23)

… For those who do good there is good in this world. And the home of the Hereafter is even better. Excellent indeed is the abode of the righteous— (16:31)

Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works. (16:98)

… The righteous,

Those who fear their Lord in secret, and who dread the Hour *of Judgment*. (21:49-50)

Those who believe and do good works, for them is forgiveness and an honourable provision. (22:51)

Surely, success does come to the believers,
Who are humble in their Prayers,
And who shun all that which is vain,
And who are active in paying the Zakat,
And who guard their chastity—
Except from their wives or what their right hands possess, for then they are not to be blamed;
But those who seek *anything* beyond that are transgressors—
And who are watchful of their trusts and their covenants,
And who diligently guard the observance of their Prayers.
These are the heirs,
Who will inherit Paradise. They will abide therein. (23:2-12)

Verily, those who, out of fear of their Lord, always stand guard against *sins*,
And those who believe in the Signs of their Lord,
And those who ascribe not partners to their Lord,
And those who give what they give while their hearts are full of fear because to their Lord they will return—
These it is who hasten to do good works, and these it is who are foremost in them. (23:58-62)

(Referring to the similitude of God's light):
This light is now lit in houses with regard to which Allah has ordained that they be exalted and that His name be remembered in them. Glorify Him therein in the mornings and the evenings;
Men whom neither trade nor commerce makes oblivious of the remembrance of Allah and the observance of Prayer, and the giving of the Zakat. They fear a day in which hearts and eyes will be agitated,
So that Allah may give them the best reward of their deeds, and give them increase out of His bounty. And Allah does provide for whomsoever He pleases without measure. (24:37-39)

The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say, "We hear and we obey." And it is they who will prosper. (24:52)

And the servants of the Gracious are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, "Peace!"
And who spend the night before their Lord, prostrate and standing,
And who say, "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.
"It is indeed evil as a place of rest and as an abode;"
And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;
And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for just cause, nor commit fornication, and he who does that shall meet with the punishment of sin. (25:64-69)

… Those who repent, and believe and do good deeds; for as to these, Allah will change their evil deeds into good deeds; and Allah is Most Forgiving, Merciful;
And those who repent and do good *deeds*, indeed turn to Allah with *true* repentance;
And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;
And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;
And those who say, "Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each of* us a leader of the righteous.
It is such as will be rewarded a lofty station *in Paradise* because they were steadfast, and they will be received therein with greeting and peace,
Abiding therein. Excellent it is as a place of rest and as an abode. (25:71-77)

And those who believe and do good works—them We shall surely admit into *the company of* the righteous. (29:10)

… Those who do good,
Those who observe Prayer and pay the Zakat and who have firm faith in the Hereafter.
It is they who follow guidance from their Lord, and it is they who shall prosper. (31:4-6)

Only they believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and they are not proud.

Their sides keep away from their beds; *and* they call on their Lord in fear and hope, and spend out of what We have bestowed on them. (32:16-17)

Surely, men who submit themselves *to God* and women who submit themselves *to Him*, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast *in their faith* and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who guard their chastity and women who guard *their chastity*, and men who remember Allah much and women who remember *Him*—Allah has prepared for *all of* them forgiveness and a great reward. (33:36)

… And He is Merciful to the believers.

Their greeting on the day when they meet Him will be, "Peace." And He has prepared for them an honourable reward. (33:44-45)

Then We gave the Book for an inheritance to those of Our servants whom We chose. And of them are *some* who are breaking down their own selves *by suppressing their desires*, and of them are *some* who keep to the right course, and of them are *some* who excel *others* in acts of goodness by Allah's leave. And that *indeed* is the great distinction. (35:33)

… Those who believe and put their trust in their Lord,

And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them,

And those who, when a wrong is done to them, defend themselves. (42:37:40)

… Allah is the Friend of the righteous. (45:20)

But *as for* those who believe and do good works and believe in that which has been revealed to Muhammad—and it is the truth from their Lord—He will remove from them their evils and will reform their conduct. (47:3)

Muhammad is the Messenger of Allah. And those who are with him are firm against the nonbelievers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage *at the sight* of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward. (48:30)

The Arabs of the desert say, "We believe." Say, "You have not believed; but rather say, 'We have accepted Islam,' for the *true* belief has not yet entered into your hearts." But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

The believers are only those who *truly* believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful. (49:15-16)

But surely the righteous will be in the midst of gardens and springs,

Receiving what their Lord will give them; for they used to do good before that.

They used to sleep but little of the night;

And at the dawn of the day they sought forgiveness;

And in their wealth is a share belonging to the beggar and the destitute. (51:16-20)

Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down *to them*… (57:17)

Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose

Allah and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allah has inscribed *true* faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Hearken ye *O people*! It is Allah's party who will be successful. (58:23)

… Those who pray,

Those who are constant in their Prayer,

And those in whose wealth there is a recognised right

For the beggar and the destitute who begs not.

And those who believe the Day of Judgment to be a reality,

And those who are fearful of the punishment of their Lord—

Verily the punishment of their Lord is unsparing—

And those who guard their private parts—

Except from their wives and from those whom their right hands possess; such indeed are not to blame;

But those who seek to go beyond that, it is these who are transgressors—

And those who are watchful of their trusts and their covenants,

And those who are upright in their testimonies,

And those who stand guard over their prayers.

These will be in the Gardens duly honoured. (70:23-36)

(Referring to the virtuous):

They fulfil *their* vow, and fear a day the evil of which is widespread.

And they feed, for love of Him, the poor, the orphan, and the prisoner,

Saying, "We feed you for Allah's pleasure *only*. We desire no reward nor thanks from you.

"Verily, we fear from our Lord a frowning and distressful day."

So Allah will save them from the evil of that day, and will grant them cheerfulness and happiness. (76:8-12)

But the righteous *one* shall be kept away from it (the Fire),

Who gives his wealth to become purified,

And he owes no favour to anyone, which is to be repaid,

Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

And soon will He be well pleased *with him*. (92:18-22)

Except those who believe and do good works; so for them is an unending reward. (95:7)

Verily, those who believe and do good works—they are the best of creatures.

Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein forever. Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord. (98:8-9)

THE RIGHTEOUS NON-MUSLIMS
(who perform righteous deeds and do not expressly deny Islamic tenets)

Surely, the Believers, and the Jews, and the Christians and the Sabians—*whichever party from among these truly* believes in Allah and the Last Day and does good deeds—shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve. (2:63)

They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers. (2:122)

They are not alike. Among the People of the Book there is a party who stand firm *by their covenant*; they recite the word of Allah in the hours of the night and prostrate themselves *before Him*.

They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.

And whatever good they do, they shall not be denied its due reward; and Allah well knows the God-fearing. (3:114-116)

And surely among the People of the Book there are some who believe in Allah and in what has been sent down to you and in what was sent down to them, humbling themselves before Allah. They barter not the Signs of Allah for a paltry price. It is these who shall have their reward with their Lord. Surely, Allah is swift to take account. (3:200)

But those among them (the People of the Book) who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and those who observe Prayer and those who pay the Zakat and those who believe in Allah and the Last Day. To these will We surely give a great reward. (4:163)

Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them *shall come* no fear, nor shall they grieve. (5:70)

(Speaking of the People of the Book):

And *as to* those who hold fast by the Book, and observe Prayer, surely We suffer not the reward of *such* righteous *people* to perish. (7:171)

THE DISBELIEVERS and THE WRONGDOERS

Those who have disbelieved—it is equal to them whether thou warn them or warn them not—they will not believe.

Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment. (2:7-8)

Surely, those who deny the Signs of Allah and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers. (3:22-23)

Surely, those who disbelieve in Allah and His Messengers and desire to make a distinction between Allah and His Messengers, and say, "We believe in some and disbelieve in others," and desire to take a way in between,

These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment. (4:151-152)

Those who disbelieve and hinder others from the way of Allah, have certainly strayed far away.

Surely, those who have disbelieved and have acted unjustly, Allah is not going to forgive them, nor will He show them any way,

Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allah. (4:168-170)

Indeed they are disbelievers who say, "Surely, Allah is none but the Messiah, son of Mary," whereas the Messiah *himself* said, "O Children of Israel, worship Allah Who is my Lord and your Lord." Surely, whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers. (5:73)

And if We had sent down to thee a writing upon parchment and they had felt it with their hands, *even then* the disbelievers would have surely said, "This is nothing but manifest sorcery." (6:8)

And they swear their strongest oaths by Allah that if there came to them a Sign, they would surely believe therein. Say, "Surely, Sings are with Allah." But what should make you understand that when the Signs come, they will not believe?"

And We shall cause their hearts and faculties of sight to revert to the same state as when they initially rejected Our Signs, and We shall leave them in their transgression to wander in distraction.

And even if We send down unto them angels, and the dead speak to them, and We gather to them all things face to face, they would not believe, unless Allah *enforced* His will. But most of them behave ignorantly. (6:110-112)

Those who reject Our Signs and turn away from them with disdain, the gates of heaven will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle[101]. And thus do We requite the offenders. (7:41)

Surely, those who disbelieve spend their wealth to turn *people* away from the way of Allah. They will surely continue to spend it; *but* then it will result for them in *nothing but* lament *and mourning at their utter failure* and then shall they be *roundly* defeated. (8:37)

Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, Allah will never forgive them. That is because they disbelieved in Allah and His Messenger. And Allah guides not the perfidious people. (9:80)

Never say prayer over any of them when he dies, nor stand by his grave *to pray*; for they disbelieved in Allah and His Messenger and died while they were disobedient. (9:84)

And *as for* those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect them against Allah. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide. (10:28)

And those who break the covenant of Allah, after having established it and cut asunder what Allah has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode. (13:26)

… And woe to the disbelievers for a terrible punishment:

Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allah and seek to make it crooked. It is these who have gone far off in error. (14:3-4)

And they say, "We will never believe thee until thou cause a spring to gush forth for us from the earth;

"Or thou have a garden of date-palms and vines, and cause streams to gush forth in the midst thereof in abundance;

"Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allah and the angels before us face to face;

"Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read." Say, "Holy is my Lord! I am not but a man, a Messenger." (17:91-94)

And *as to* those who disbelieve, their deeds are like a mirage in a desert. One who is thirsty considers it to be water until when he comes up to it, he finds it to be nothing…

Or *their deeds are* like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allah gives no light—for him there is no light at all. (24:40-41)

As to those who believe not in the Hereafter, We have made their deeds *appear* beautiful to them, so they are wandering blindly.

It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the Hereafter. (27:5-6)

… So he who disbelieves, will *himself* suffer *the consequence of* his disbelief. And for the disbelievers their disbelief will only increase odium in the sight of their Lord, and their disbelief will increase for the disbelievers nothing but loss. (35:40)

And when Allah alone is mentioned the hearts of those who believe not in the Hereafter wince in aversion; but when those beside Him are mentioned, behold, they begin to rejoice. (39:46)

And even if the wrongdoers possessed all that is in the earth, and the like thereof in addition to it, they would surely *seek to* ransom themselves with it from the evil punishment on the Day of Resurrection; but there shall appear unto them, from Allah, that which they never thought of.

And the evil *consequences* of what they had earned will become apparent to them and that which they used to mock at will encompass them. (39:48-49)

And if thou ask them, "Who created them?", they will surely say, "Allah." How then are they turned away? (43:88)

Those who disbelieve and hinder *men* from the way of Allah and oppose the Messenger after guidance has become manifest to them, shall not

harm Allah in the least; and He will make their works fruitless. (47:33)

Verily, those who disbelieve and hinder *men* from the way of Allah, *and* then die while they are disbelievers—Allah certainly will not forgive them. (47:35)

Woe on that day unto those who reject *the truth*!

"Eat and enjoy yourselves a little while *in this world, O rejecters of truth*; surely you are the guilty ones."

Woe on that day unto those who reject *the truth*!

And when it is said unto them, "Bow down," they do not bow down.

Woe on that day unto those who reject *the truth*!

In which word then, after this, will they believe? (77:46-51)

Hast thou seen him who rejects the religion?

That is the one who drives away the orphan,

And urges not the feeding of the poor. (107:2-4)

Say, "O ye disbelievers!

"I worship not that which you worship;

"Nor worship you what I worship.

"And I am not *going* to worship that which you worship;

"Nor will you worship what I worship.

"For you your religion, and for me my religion." (109:2-7)

THE IDOLATERS (*MUSHRIKIN*[102])

(Idol-worshippers, without any roots in the revealed religions of the world)

And when it is said to them, "Follow that which Allah has sent down," they say, "Nay, we will follow that wherein we found our fathers." What! even if their fathers had no sense at all and no guidance? (2:171)

And in like manner have their associates made the killing of their children *appear* beautiful to many of the idolaters that they may ruin them and cause them confusion in their religion… (6:138)

This is a declaration of *complete* absolution on the part of Allah and His Messenger *from all obligation* to the idolaters with whom you had made promises.

So go about in the land for four months, and know that you cannot frustrate *the plan of* Allah and that Allah will humiliate the disbelievers.

And *this is* a proclamation from Allah and His Messenger to the people on the day of the Greater Pilgrimage, that Allah is absolved of the idolaters, and so is His Messenger. So if you repent, it will be better for you; but if you turn away, then know that you cannot frustrate *the plan of* Allah. And give tidings of a painful punishment to those who disbelieve.

Excepting those of the idolaters with whom you have entered into a treaty and who have not fallen short of fulfilling their obligations to you nor aided anyone against you. So fulfil to these the treaty *you have* made with them till their term. Surely, Allah loves those who are righteous.

And when the consecrated months[103] have passed, kill the idolaters wherever you find them and take them *prisoners*, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakat, then leave their way *free*. Surely, Allah is Most Forgiving, Merciful.

And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge.

How can there be a treaty of *these* idolaters with Allah and His Messenger, except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they stand true to you, stand true to them. Surely, Allah loves those who are righteous.

How *can it be* when, if they prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious.

They barter the Signs of Allah for a paltry price and turn *men* away from His way. Evil indeed is that which they do.

They observe not any tie of relationship or covenant in respect of anyone who trusts *them*. And it is they who are transgressors.

But if they repent and observe Prayer and pay the Zakat, then they are your brethren in faith. And

We explain the Signs for a people who have knowledge.

And if they break their oaths after their covenant, and revile your religion, then fight *these* leaders of disbelief—surely they have no regard for their oaths—that they may desist. (9:1-12)

It is not for the idolaters to do justice to the purpose for which the mosques are built for Allah and to maintain them accordingly while they stand witness to their own disbelief. It is they whose works shall be vain, and in the Fire shall they abide.

Verily, he alone is worthy of maintaining the Mosques of Allah who believes in Allah, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allah; so these it is who are far more likely to be *counted* among the guided. (9:17-18)

O ye who believe! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you out of His bounty, if He pleases. Surely, Allah is All-Knowing, Wise. (9:28)

It is not for the Prophet and those who believe that they should ask *of God* forgiveness for the idolaters, even though they may be kinsmen, after it has become plain to them that they are the people of Hell.

And Abraham's asking forgiveness for his father was only because of a promise he had made to him, but when it became clear to him that he was an enemy to Allah, he dissociated himself from him. Surely, Abraham was most tender-hearted, forbearing. (9:113-114)

… And woe to the idolaters,

Who give not the Zakat, and they it is who deny the Hereafter. (41:7-8)

Have We given them a Scripture before this, so that they are holding fast to it?

Nay, they say, "We found our fathers following a *certain* course, and we are guided by their footsteps." (43:22-23)

And who is more astray than those who, instead of Allah, pray unto such as will not answer them till the Day of Resurrection, and they are even unconscious of their prayer? (46:6)

And *that* He may punish the hypocritical men and hypocritical women, and idolatrous men and idolatrous women, who entertain evil thoughts concerning Allah. Against them will turn the wheel of misfortune, and the wrath of Allah is upon them. And He has cursed them, and has prepared Hell for them. And that indeed is an evil destination. (48:7)

Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures. (98:7)

THE HYPOCRITES *(Munafiqin)*

And of the people there are some who say, "We believe in Allah and the Last Day;" while they are not believers at all.

They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive *it* not. (2:9-10)

And when it is said to them, "Believe as *other* people have believed," they say, "Shall we believe as the foolish have believed?" Beware! it is surely they that are foolish, but they do not know.

And when they meet those who believe, they say: "We believe;" but when they are alone with their ringleaders, they say: "We are certainly with you; we are only mocking."

Allah will punish their mockery and will let them continue in their transgression, wandering blindly. (2:14-16)

… When they meet you, they say, "We believe;" but when they are alone, they bite their finger-tips at you for rage…

If anything good befall you, it grieves them; and if an evil befall you, they rejoice thereat… (3:120-121)

And that which befell you, on the day when the two parties met[104], was by Allah's command; and *this was so* that He might distinguish the believers;

And that He might distinguish the hypocrites. And it was said to them, "Come ye, fight in the cause of Allah and repel *the attack of the enemy*;" they said, "If we knew how to fight, we would surely follow you." They were, that day, nearer to

disbelief than to belief. They say with their mouths what is not in their hearts. And Allah knows well what they conceal. (3:167-168)

Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.

And when it is said to them, "Come ye to what Allah has sent down and to *His* Messenger," thou seest the hypocrites turn away from thee with aversion.

Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allah, *saying*, "We meant nothing but an act of kindness and conciliation?"

These are they, the secrets of whose hearts Allah knows well. So turn away from them and admonish them and speak to them an effective word concerning their own selves. (4:61-64)

And among you there is he who will tarry behind, and if a misfortune befall you, he says, "Surely, Allah has been gracious to me, since I was not present with them."

But if there comes to you some good fortune from Allah, he says, as if there were no love between you and him, "Would that I had been with them, then should I have indeed achieved a great success!" (4:73-74)

And they say, "Obedience *is our guiding principle*;" but when they go forth from thy presence, a section of them spends the night scheming against what thou sayest. Allah records whatever they scheme by night. So turn away from them, and put *thy* trust in Allah. And sufficient is Allah as a Disposer of affairs. (4:82)

Give to the hypocrites the tidings that for them is a grievous punishment, (4:139)

The hypocrites seek to deceive Allah, but He will cause them to be deceived themselves. And when they stand up for Prayer, they stand lazily *and* to be seen of men, and they remember Allah but little,

Wavering between *this and* that, *belonging* neither to these nor to those. And he whom Allah causes to perish, for him thou shalt not find a way. (4:143-144)

O Messenger! let not those grieve thee who hastily fall into disbelief—those who say with their mouths, "We believe," but their hearts believe not… They pervert words after their being put in their *right* places… These are they whose hearts Allah has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

They are habitual listeners to falsehood, devourers of things forbidden… (5:42-43)

And when they come to you, they say, "We believe," while they enter with unbelief and go out therewith; and Allah knows best what they conceal.

And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil indeed is that which they practise. (5:62-63)

The hypocrites fear lest a Surah should be revealed against them, informing them of what is in their hearts. Say, Mock ye! surely, Allah will bring to light what you fear." (9:64)

The hypocrites, men and women, are *all connected* one with another. They enjoin evil and forbid good, and keep their hands closed[105]. They neglected Allah, so He has neglected them. Surely, it is the hypocrites who are the disobedient.

Allah promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them. And Allah has cursed them. And they shall have a lasting punishment, (9:67-68)

And among them there are those who made a covenant with Allah, *saying*, "If He give us of His bounty, we would most surely give alms and be of the virtuous."

But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion.

So He requited them with hypocrisy *which shall last* in their hearts until the day when they shall meet Him, because they broke their promise to Allah, and because they lied. (9:75-77)

Never say prayer over any of them when he dies, nor stand by his grave *to pray*; for they disbelieved in Allah and His Messenger and died while they were disobedient. (9:84)

The Arabs of the desert are the worst in disbelief and hypocrisy, and most apt not to know the ordinances *of the Revelation* which Allah has sent down to His Messenger. And Allah is All-Knowing, Wise.

And among the Bedouin there are those who consider what they spend *in the cause of Allah* a penalty and *wishfully* await calamities to *befall you*. Let evil befall them instead. And Allah is All-Hearing, All-Knowing. (9:97-98)

And of the desert Arabs around you *some* are hypocrites; and of the people of Medina *also*. They persist in hypocrisy. Thou knowest them not; We know them. We will punish them twice; then shall they be given over to a great punishment. (9:101)

And among men there is he who worships Allah on the borderline *of belief*, then if good attends him, he is content therewith; and if there befall him a trial, he turns away *from Allah*. He loses in this world as well as in the Hereafter. That is an evident loss. (22:12)

And they say, "We believe in Allah and in the Messenger and we obey;" then after that some of them turn away. But such are not believers.

And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn away.

And if *they consider* the right *to be* on their side, they come to him running in *all* submission.

Is it that there is a disease in their hearts? Or do they doubt, or do they fear Allah and His Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers. (24:48-51)

And of men there are *some* who say, "We believe in Allah," but when they are made to suffer in the cause of Allah, they regard the persecution of men to be like the punishment of Allah. And if help comes from thy Lord, they are sure to say, "Certainly, we were with you." Is not Allah best aware of what is in the hearts of all the people?

And Allah will surely distinguish those who believe and He will surely distinguish the hypocrites *from the believers*. (29:11-12)

And when the hypocrites and those in whose hearts was a disease said, "Allah and His Messenger promised us nothing but a delusion."

And when a party of them said, "O people of Yathrib[106], you have *possibly* no stand *against the enemy*, therefore turn back." And a section of them *even* asked leave of the Prophet, saying, "Our houses are exposed *and defenceless*." And they were *in truth* not exposed. They only sought to flee away. (33:13-14)

Verily Allah knows those among you who hinder *men* and those who say to their brethren, "Come to us;" and they come not to the fight but a little,

Being niggardly with regard to you. But when danger comes, thou seest them looking towards thee, their eyes rolling like one who is fainting on account of death. But when the fear has passed away, they assail you with sharp tongues being greedy for wealth. These have never believed; so Allah has rendered their works null and void. And that is an easy thing for Allah. (33:19-20)

If the hypocrites, and those in whose hearts there is disease, and those who spread baseless rumours in the city, do not desist, We shall surely make you stand up against them; then they will no longer tarry around you but a little.

Then they will be accursed. Wherever they are found, they will be seized, and cut into pieces. (33:61-62)

And *that* He may punish the hypocritical men and hypocritical women, and the idolatrous men and the idolatrous women, who entertain evil thoughts concerning Allah. Against them will turn the wheel of misfortune, and the wrath of Allah is upon them. And He has cursed them, and has prepared Hell for them. And that indeed is an evil destination. (48:7)

Those of the desert Arabs, who were left behind, will say to thee, "Our possessions and our families kept us occupied, so ask forgiveness for us." They say with their tongues that which is not in their hearts. Say, "Who can avail you aught

against Allah, if He intends you some harm, or if He intends you some benefit? Nay, Allah is Well-Aware of what you do.

"Nay, you thought that the Messenger and the believers would never come back to their families, and that was made *to appear* pleasing to your hearts, and you entertained an evil thought, and you were a ruined people." (48:12-13)

The Arabs of the desert say, "We believe." Say, "You have not believed; but rather say, 'We have accepted Islam,' for the *true* belief has not yet entered into your hearts." But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful. (49:15)

On the day when the hypocritical men and the hypocritical women will say to those who believe, "Wait *a while* for us that we may take light from your light," it will be said *to them*, "Go ye back *if you can*, and seek for light." Then there will be set up between them a wall with a door in it. The inside of it will be *all* mercy and in front, outside it, will be torment.

They will call out to them, *saying*, "Were we not with you?" They will answer, "Yea, but you led yourselves into temptation and you hesitated and doubted and your vain desires deceived you till the decree of Allah came to pass. And the Deceiver deceived you in respect of Allah.

"So this day no ransom shall be accepted from you, nor from those who disbelieved. Your final abode is the Fire; that is your friend; and a very evil destination it is." (57:14-16)

Hast thou not seen those who make friends with a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsehood knowingly.

Allah has prepared for them a severe punishment. Evil indeed is that which they used to do. (58:15-16)

Hast thou not seen those who are hypocrites? They say to their brethren who disbelieve among the People of the Book, "If you are turned out, we will surely go out with you, and we will never obey anyone against you; and if you are fought against, we will certainly help you." But Allah bears witness that surely they are liars.

If they are turned out, they will never go out with them; and if they are fought against they will never help them. And even if they help them, they will assuredly turn *their* backs; and then they shall not be helped.

Of a truth, they have greater fear of you in their hearts than of Allah. That is because they are a people who are devoid of *all* reason.

They will not fight you in a body except in fortified towns or from behind walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense. (59:12-15)

When the hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." And Allah knows that thou art indeed His Messenger, but Allah bears witness that the hypocrites are surely liars.

They have made their oaths a shield; thus they turn *men* away from the way of Allah. Evil surely is that which they have been doing.

That is because they *first* believed, then disbelieved. So a seal was set upon their hearts and *consequently* they understand not.

And when thou seest them, their figures please thee; and if they speak, thou listenest to their speech, *whereas* they are like dry twigs propped up. They fear every calamity to befall them. They are the enemy, so beware of them. Allah's curse be upon them! How are they being turned away!

And when it is said to them, "Come, that the Messenger of Allah may ask forgiveness for you," they turn their heads aside, and thou seest them keeping back while they are full of pride.

It is equal to them whether thou ask forgiveness for them or ask not forgiveness for them, Allah will never forgive them. Surely Allah guides not the rebellious people.

They it is who say, "Spend not on those who are with the Messenger of Allah until they disperse *deserting him*;" while to Allah belong the treasures of the heavens and the earth; but the hypocrites understand not.

They say, "If we return to Medina, the one most honourable will surely drive out therefrom the one most mean;" while *true* honour belongs to Allah and to His Messenger and the believers; but the hypocrites know not. (63:2-9)

O Prophet! strive hard against the disbelievers and the hypocrites; and be strict against them. Their resort is Hell, and an evil destination it is! (66:10)

Hast thou seen him who rejects the religion?
That is the one who drives away the orphan,
And urges not the feeding of the poor.
So woe to those who pray,
But are unmindful of their Prayer.
Those who show off,
And they deprive people of even small benefits. (107:2-8)

THE JEWS

(Referring to the Jews):
Do you entertain the hope that they will believe in you while a party from among them has been *wilfully* perverting the word of Allah after they had heard it and understood it and knew it full well.
And when they meet those who believe, they say: "We believe," and when they meet one another in private, they say: "Do you inform them of what Allah has unfolded to you, that they may thereby argue with you before your Lord? Will you not then understand?" (2:76-77)

(Speaking of the Jews):
And thou shalt find them of all people, the most covetous of life, even *more* than those who set up equals *with God*. Every one of them wishes that he may be granted a life of a thousand years… (2:97)

And they say, "None shall ever enter Heaven unless he be a Jew of a Christian." These are their vain desires. Say, "Produce your proof, if you are truthful." (2:112)

And the Jews say, "The Christians stand on nothing;" and the Christians say, "The Jews stand on nothing;" while they *both* read the *same* Book. Even thus said those who had no knowledge, like what they say… (2:114)

(Speaking of the Jews):
So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them. So pardon them and show forbearance… (5:14)

Thou shalt certainly find the Jews and those who associate partners *with God* to be the most vehement of men in enmity against the believers… (5:83)

(Speaking of the Jews):
And remember the time when thy Lord proclaimed that He would truly raise against them, till the Day of Resurrection, those who would afflict them with grievous torment…
And We broke them up into *separate* peoples in the earth. Among them are those that are righteous and among them are those that are otherwise. And We tried them with good things and bad things that they might return. (7:168-169)

THE CHRISTIANS

And they say, "None shall ever enter Heaven unless he be a Jew of a Christian." These are their vain desires. Say, "Produce your proof, if you are truthful." (2:112)

And the Jews say, "The Christians stand on nothing;" and the Christians say, "The Jews stand on nothing;" while they *both* read the *same* Book. Even thus said those who had no knowledge, like what they say… (2:114)

And from those *also* who say, "We are Christians," We took a covenant, but they too have forgotten a good part of that with which they were exhorted. So We made mutual enmity and hatred their lot till the Day of Resurrection… (5:15)

… And thou shalt assuredly find those who say, "We are Christians," to be the nearest of them in love to the believers. That is because among them are savants and monks and because they are not proud.
And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, "Our Lord, we believe, so write us down among those who bear witness." (5:83-84)

(After mentioning earlier Prophets):

Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow *them*, and We gave him the Gospel. And We placed in the hearts of those who accepted him compassion and mercy. The monasticism which they innovated—We did not prescribe it form them—for the sake of gaining Allah's favour; but they did not practise it in accordance with its true spirit. Yet We gave those of them who believed their *due* reward, but many of them are rebellious. (57:28)

Section 6
RELIGION AND ISLAM

Surely, the Believers, and the Jews, and the Christians, and the Sabians—whichever party *from among these truly* believes in Allah and the Last Day and does good deeds—shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve. (2:63)

Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve. (2:113)

And who will turn away from the religion of Abraham but he who is foolish of mind. Him did We choose in this world, and in the next he will surely be among the righteous.

When his Lord said to him, "Submit," he said, "I have submitted to the Lord of the worlds."

The same did Abraham enjoin upon his sons—and *so did* Jacob—*saying*, "O my sons, truly Allah has chosen this religion for you; so let not death overtake you except when you are in a state of submission."

Were you present when death came to Jacob, when he said to his sons, "What will you worship after me?" They answered, "We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves." (2:131-134)

And they say, "Be ye Jews or Christians that you may be rightly guided." Say: "Nay, *follow ye* the religion of Abraham who was ever inclined *to God*; he was not of those who set up gods *with God*." (2:136)

Say, "*We will adopt* the religion of Allah; and who is better than Allah in *teaching* religion, and Him alone do we worship." (2:139)

O ye who believe! come into submission wholly and follow not the footsteps of Satan; surely, he is your open enemy. (2:209)

There should be no compulsion in religion. (2:257)

Surely, the *true* religion with Allah is Islam (complete submission)… (3:20)

Say, "O People of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah."… (3:65)

Abraham was neither a Jew nor a Christian, but he was ever inclined *to God and* obedient *to Him*, and he was not of those who associate gods *with God*. (3:68)

Do they seek a religion other than Allah's, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned?

Say, "We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and *other* Prophets from their Lord. We make no distinction between any of them, and to Him we submit."

And whoso seeks a religion other than Islam (submission[107]), it shall not be accepted from him, and in the life to come he shall be among the losers. (3:84-86)

… Follow, therefore, the religion of Abraham, *who was* ever inclined *to God*; and he was not of those who associate gods *with God*. (3:96)

And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religions of Abraham, the upright? … (4:126)

… This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion… (5:4)

… For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. And if Allah had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you… (5:49)

… Say, "Surely, the guidance of Allah is the only guidance and we have been commanded to submit to the Lord of the worlds.

"And *we have been given the command*: "Observe Prayer and fear Him;" and He it is to Whom you shall be gathered." (6:72-73)

(Abraham's admission):

"I have turned my face toward Him Who created the heavens and the earth, being ever inclined *to God*, and I am not of those who associate gods *with God*." (6:80)

So, whomever Allah wishes to guide, He opens his heart for *the acceptance of* Islam; and as to him whom He wishes to *let* go astray, He constricts his heart as if he were climbing a steep height…

And this is the path of thy Lord *leading* straight *to Him*. We have indeed explained the Signs in detail for a people who would be admonished. (6:126-127)

Say, "Come, I will rehearse to you what your Lord has made inviolate for you: that you may not associate anything with Him as a partner, and that you must treat parents with exceeding kindness, and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

"And approach not the property of the orphan, except in *a way* which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember."

And *say*, "This is My path *leading* straight. So follow it; and follow not *other* ways, lest they lead you away from His way. That is what He enjoins upon you, that you may *become able to* guard *against evils*." (6:152-154)

Say, "As for me, my Lord has guided me unto a straight path—a right religion, the religion of Abraham who was always inclined to the right path. And he was not of those who associate partners *with God*.

Say, "My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds.

"He has no partner. And so am I commanded, and I am the first of those who submit." (6:162-164)

He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike *it*. (9:33)

… Say, "Allah is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne." (9:129)

Say, "O ye men, if you are in doubt as to my religion, then *know that* I worship not those whom you worship beside Allah, but I worship Allah *alone* Who causes you to die, and I have been commanded to be of the believers."

And *I have also been commanded to say*, "Set thy face toward religion as one ever inclined *to God*, and be not thou of those who ascribe partners *to Him*.

"And call not, beside Allah, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers." (10:105-107)

(The message of the Prophet Muhammad):

That you should worship none but Allah. I am to you a Warner, and a bearer of glad tidings from Him;

And that you seek forgiveness of your Lord, *and* then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a colossal day.

To Allah is your return; and He has power over all things. (11:3-5)

Say, "This is my way: I call unto Allah. I occupy a position of manifest knowledge, so do also those who follow me. And Holy is Allah; and I am not of those who associate gods *with God*." (12:109)

And upon Allah rests the *showing of the* right way, and there are ways which deviate *from the*

right course. And if He had *enforced* His will, He would have guided you all. (16:10)

And *now* We have revealed to thee, *saying*, "Follow the way of Abraham, *who was* ever inclined *to God* and was not of those who set up equals *to Him*." (16:124)

And to every people We appointed rites of sacrifice, that they might mention the name of Allah over the quadrupeds of *the class of* cattle that He has provided for them. So your God is One God; therefore submit ye *all* to Him… (22:35)

To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter… (22:68)

… He has chosen you, and has laid no hardship upon you in religion; *so follow* the faith of your father Abraham; He named you Muslims *both* before and in this *Book*… Therefore observe Prayer and pay the Zakat, and hold fast to Allah. He is your Master. An excellent Master and an excellent Helper! (22:79)

Say, "I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit *to God*;

"And to recite the Qur'an."… (27:92-93)

And argue not with the People of the Book except with what is best; but *argue not at all* with such of them as are unjust. And say, "We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit." (29:47)

So set thy face towards religion ever inclined *to truth—and follow* the nature of Allah after which He fashioned all mankind. There is no altering the creation of Allah. That indeed is the religion which is firmly upright and supports others to be upright. But most men know not.

Set your face to God, turning to Him *in repentance*, and fear Him, and observe Prayer, and be not of those who associate partners *with God*— (30:31-32)

So set thy face toward the Religion which is upright and helps others to be upright before there comes the day from Allah for which there will be no averting… (30:44)

And he who submits himself *completely* to Allah, and is a doer of good, he has surely grasped a strong handle. And with Allah is the end of all affairs. (31:23)

Say, "Verily I am commanded to worship Allah, being sincere to Him in religion.

"And I am commanded to be the first of those who submit *to Him*." (39:12-13)

"And turn ye to your Lord, and submit yourselves to Him, before there come unto you the punishment; *for* then you shall not be helped." (39:55)

And who is better in speech than he who invites *men* to Allah and does good works and says, "I am surely of those who submit?" (41:34)

He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, *saying*, "Remain steadfast in obedience, and be not divided therein… (42:14)

He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over *all other* religions… (48:29)

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners *with God* hate *it*. (61:10)

(Speaking of man):

We have shown him the Way, whether he be grateful or ungrateful. (76:4)

(Referring to the People of the Book):

And they were not commanded but to serve Allah, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakat. And that is the religion *of the people* of the right path. (98:6)

Section 7
ISLAMIC BELIEFS

Say ye: "We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his* children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves." (2:137)

And your God is One God; there is no God but He, the Gracious, the Merciful. (2:164)

It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promises when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are the God-fearing. (2:178)

This Messenger *of Ours* believes in that which has been revealed to him from his Lord, and *so do* the believers: all *of them* believe in Allah, and in His angels, and in His Books, and in His Messengers, *saying*, "We make no distinction between any of His Messengers;" and they say, "We hear, and we obey. *We implore* Thy forgiveness, O our Lord, and to Thee is the returning." (2:286)

Say, "We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and *other* Prophets from their Lord. We make no distinction between any of them, and to Him we submit." (3:85)

They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous. (3:115)

… Believe, therefore, in Allah and His Messengers. If you believe and be righteous, you shall have a great reward. (3:180)

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess[108]. Surely, Allah loves not the proud *and* the boastful, (4:37)

And who is better in faith than he who submits himself to Allah, and he is doer of good, and follows the religion of Abraham, the upright?... (4:126)

O ye who believe! believe in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before *it*. And whoso disbelieves in Allah and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away. (4:137)

And *as for* those who believe in Allah and *in all of* His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allah is Most Forgiving, Merciful. (4:153)

O ye who believe! fear Allah and seek the way of approach unto Him and strive in His way that you may prosper. (5:36)

True believers are only those whose hearts tremble when *the name of* Allah is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord,

Who observe Prayer and spend out of that which We have provided for them.

These it is who are true believers. They have grades *of rank* with their Lord, as well as forgiveness and an honourable provision. (8:3-5)

That you should worship none but Allah…

And that you seek forgiveness of your Lord, *and* then turn to Him. He will provide for you a goodly provision until an appointed term…

To Allah is your return; and He has power over all things. (11:3-5)

Allah has said, "Take not *for worship* two gods. There is only One God. So fear Me alone." (16:52)

Set not up with Allah another God lest thou sit down disgraced *and* forsaken.

Thy Lord has commanded, "Worship none but Him, and *show* kindness to parents… (17:23-24)

And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly. (17:27)

And keep not thy hand chained to thy neck[109] *in utter stinginess* nor extend it in extravagance to the full[110]; or thou shalt end up roundly condemned *and* rendered ineffectual. (17:30)

Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

And come not near unto adultery; surely, it is a foul thing and an evil way.

And kill not the soul which Allah has forbidden save for just cause…

And come not near the property of the orphan, except in the best way, until he attains maturity, and fulfil the covenant; for the covenant will be questioned about.

And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

The evil of all these is hateful in the sight of thy Lord.

This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allah any other God, lest thou be cast into Hell, condemned *and* rejected. (17:32-40)

Your God is only Allah, beside Whom there is no God. He embraces all things in *His* knowledge. (20:99)

Say, "Surely it has been revealed to me that your God is but One God. Will you then submit?" (21:109)

O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

And strive in the cause of Allah as it behoves you to strive for it. He has chosen you, and has laid no hardships upon you in religion; *so follow* the faith of your father Abraham; he named you Muslims *both* before and in this *Book*, so that the Messenger may be a witness over you, and that you may be witnesses over mankind. Therefore observe Prayer and pay the Zakat, and hold fast to Allah. He is your Master. An Excellent Master and an excellent Helper! (22:78-79)

And argue not with the People of the Book except with what is best; but *argue not at all* with such of them as are unjust. And say, "We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit." (29:47)

And he who submits himself *completely* to Allah, and is a doer of good, he has surely grasped a strong handle. And with Allah *rests* the end of all affairs. (31:23)

And it behoves not a believing man and a believing woman, when Allah and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allah and His Messenger, surely strays away in manifest error. (33:37)

O ye who believe! remember Allah with much remembrance;

And glorify Him morning and evening. (33:42-43)

… There is none worthy of worship but He… (35:4)

Surely your God is One,

Lord of the heavens and the earth and all that is between them and the Lord of the sun's risings. (37:5-6)

Say, "I am only a Warner; and there is no God but Allah, the One, the Most Supreme;

"The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great Forgiver." (38:66-67)

That you should believe in Allah and His Messenger, and may help him, and honour him, and *that* you may glorify Him morning and evening. (48:10)

Muhammad is the Messenger of Allah… (48:30)

Believe in Allah and His Messenger, and spend *in the way of Allah* out of that to which He has made you heirs. And those of you who believe and spend will have a great reward. (57:8)

O ye who believe! fear Allah and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness—and verily Allah is Most Forgiving, Merciful— (57:29)

Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down. And Allah is Well-Aware of all that you do. (64:9)

Allah! There is no God but He; so in Allah let the believers put their trust. (64:14)

And they (the People of the Book) were not commanded but to serve Allah, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakat. And that is the religion *of the people* of the right path. (98:6)

Section 8
ISLAMIC WORSHIPS

Worship of God,
Declaration of faith, Remembrance of God,
Prayer, Fasting, Zakat, Pilgrimage

WORSHIP OF GOD

Thee alone do we worship and Thee alone do we implore for help. (1:5)

O ye men, worship your Lord Who created you and those who were before you, that you may become righteous; (2:22)

And *remember the time* when We took a covenant from the Children of Israel: "You shall worship *nothing* but Allah …"… (2:84)

And *remember the time* when Abraham and Ishmael raised the foundation of the House, *praying*, "Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

"Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* Merciful. (2:128-129)

Were you present when death came to Jacob, when he said to his sons, "What will you worship after me?" They answered, "We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves." (2:134)

Say, "We will adopt the religion[111] of Allah; and who is better than Allah in *teaching* religion, and Him alone do we worship. (2:139)

And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe are stronger in *their* love for Allah… (2:166)

And when My servants ask thee about Me, say, "I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way." (2:187)

(The angel's exhortation to Mary):
"O Mary, be obedient to thy Lord and prostrate thyself and worship with those who worship." (3:44)

(Jesus saying to his people):
"Surely, Allah is my Lord and your Lord; so worship Him: this is the right path." (3:52)

Say, "O People of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah."… (3:65)

And worship Allah and associate naught with Him …(4:37)

Allah is He beside Whom there is none worthy of worship… (4:88)

Indeed they are disbelievers who say, "Surely, Allah is none but the Messiah, son of Mary," whereas the Messiah *himself* said, "O Children of Israel, worship Allah Who is my Lord and your Lord." … (5:73)

Say, "Will you worship beside Allah that which has no power to do you harm or good?" And it is Allah Who is All-Hearing, All-Knowing. (5:77)

(Jesus' response to God in the Hereafter):
"I said nothing to them except that which Thou didst command me—'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them[112], but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things." (5:118)

Say, "I am forbidden to worship those on whom you call beside Allah." Say, "I will not follow your vain desires. In that case, I shall become lost and I shall not be of the guided." (6:57)

Such is Allah, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything. (6:103)

And unto ‘Ad[113] *We sent* their brother Hud. He said, “O my people, worship Allah; you have no other deity but Him. Will you not then be God-fearing?” (7:66)

(The response of the people of Hud):
They said, “Hast thou come to us that we may worship Allah alone and forsake what our fathers used to worship? Bring us, then, that which thou threatenest us with, if thou art of the truthful.” (7:71)

And to Thamud[114] *We sent* their brother Salih. He said, “O my people, worship Allah; you have no other deity but Him… (7:74)

And to Midian *We sent* their brother Shu‘aib. He said, “O my people, worship Allah; you have no other deity but Him. A clear Sign has indeed come to you from your Lord… (7:86)

Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him. (7:207)

They have taken their learned men and their monks for lords beside Allah. And *so have they taken* the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate *with Him*!. (9:31)

(Referring to the believers):
They are the ones who turn *to God in repentance*, who worship *Him*, who praise *Him*, who go about in the land *serving Him*, who bow down *to God*, who prostrate themselves *in prayer*, who enjoin good and forbid evil, and who watch the limits *set* by Allah. And give glad tidings to those who believe. (9:112)

Verily, your Lord is Allah Who created the heavens and the earth in six periods, then He settled Himself on the Throne; He regulates everything. There is no intercessor *with Him* save after His permission. That is Allah, your Lord, so worship Him… (10:4)

And they worship, instead of Allah, that which neither harms them nor profits them; and they say, “These are our intercessors with Allah.” … (10:19)

Say, “O ye men, if you are in doubt as to my religion, then *know that* I worship not those whom you worship beside Allah, but I worship Allah *alone* Who causes you to die, and I have been commanded to be of the believers,” (10:105)

… *This is* a Book whose verses are fortified and made flawless and then they have been expounded in detail. *It is* from One Wise, *and* All-Aware.
It teaches that you should worship none but Allah. I am to you a Warner, and a bearer of glad tidings from Him; (11:2-3)

And We sent Noah to his people, *and he said*, “Truly, I am a plain Warner to you,
“That you worship none but Allah. Indeed, I fear for you the punishment of a grievous day.” (11:26-27)

And to ‘Ad *We sent* their brother Hud. He said, “O my people, worship Allah *alone*. You have no God beside Him. You are but forgers of lies. (11:51)

And to *the tribe of* Thamud *We sent* their brother Salih. He said, “O my people worship Allah; you have no God but Him. He raised you up from the earth, and settled you therein. So ask forgiveness of Him, then turn to Him *whole-heartedly*. Verily, my Lord is nigh, *and* answers *prayers*.”
They said, “O Salih, thou wast among us one in whom we placed our hopes. Dost thou forbid us to worship what our fathers worshipped? And we are surely in disquieting doubt concerning that to which thou callest us.” (11:62-63)

And to Midian *We sent* their brother Shu‘aib. He said, “O my people, worship Allah. You have no God other than Him…” (11:85)

And to Allah belong the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put your trust in Him *alone*… (11:124)

… He has commanded that you shall not worship anything save Him. That is the right religion, but most men know *it* not. (12:41)

… Say, "I am only commanded to worship Allah and not to set up equals to Him. Unto Him do I call, and unto Him is my return." (13:37)

And *remember* when Abraham said, "My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols. (14:36)

But glorify thy Lord praising Him, and be of those who prostrate themselves *before Him.*

And continue worshipping thy Lord, till death comes to thee. (15:99-100)

Those who set up equals *to God* say, "If Allah had *so* willed, we should not have worshipped anything beside Him, neither we nor our fathers, nor should we have forbidden anything without *command from* Him." So did those who were before them. But are the Messengers responsible for anything except the plain delivery of the Message?

And We did raise among every people a Messenger, *preaching*: "Worship Allah and shun the Evil One." Then among them were *some* whom Allah guided and among them were *some* who became deserving of ruin. So travel through the earth, and see what was the end of those who treated *the Prophets* as liars! (16:36-37)

And they worship beside Allah such as have no power to bestow on them any gift from the heavens or the earth, nor can they *ever* have such power. (16:74)

Thy Lord has commanded, "Worship none but Him, …" (17:24)

Say, "Call Allah or call Rahman; *by* whichever name you pray *to Him*, His are the most beautiful names."… (17:111)

Say, "I am only a man like yourselves; but I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord." (18:111)

Said Jesus: "Surely, Allah is my Lord, and your Lord. So worship Him *alone*; this is the right path." (19:37)

And relate *the story of* Abraham *as mentioned* in the Book. He was *a* truthful *man and* a Prophet.

When he said to his father, "O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught? (19:42-43)

Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance. (20:15)

To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary;

They glorify *Him* night and day; *and* they flag not. (21:20-21)

And We sent no Messenger before thee but We revealed to him, *saying*, "There is no God but I; so worship Me *alone*." (21:26)

And, before *this* We gave Abraham his guidance and We knew him well.

When he (Abraham) said to his father and his people, "What are these images to which you are so devoted?"

They replied, "We found our fathers worshipping them."

He said, "Indeed, you yourselves as well as your fathers have been in manifest error." (21:52-55)

He (Abraham) said, "Do you then worship instead of Allah that which cannot profit you at all, nor harm you?

"Fie on you and on that which you worship instead of Allah! Will you not then understand?" (21:67-68)

… And I am your Lord, so worship Me. (21:93)

"Surely, you and that which you worship beside Allah are the fuel of Hell. To it shall you *all* come." (21:99)

To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter;… (22:68)

And they worship beside Allah that for which He has sent down no authority, and that of which they have no knowledge. And for those who do wrong there is no helper. (22:72)

O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper. (22:78)

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear. They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

And recite unto them the story of Abraham.

When he said to his father and his people, "What do you worship?"

They said, "We worship idols, and we continue to be devoted to them."

He said, "Can they listen to you when you call them?

"Or do you good or harm *you*?"

They said, Nay, but we found our fathers doing likewise." (26:70-75)

And We sent to Thamud their brother Salih, *who said*, "Worship Allah." But behold, they became two parties contending with each other. (27:46)

And *remember* Abraham when he said to his people, "Worship Allah and fear Him. That would be better for you if only you knew.

"You only worship idols beside Allah, and you forge a lie. Those whom you worship beside Allah have no power to provide sustenance for you. Then seek sustenance from Allah, and worship Him, and be grateful to Him. Unto Him will you be brought back. (29:17-18)

O My servants who believe! verily, vast is My earth, so worship Me alone. (29:57)

And *remember* the day, when He will gather them all together; then He will say to the angels: "Was it you *in particular* that they worshipped?"

They will say, "Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the Jinn; it was in them that most of them believed." (34:41-42)

… There is none worthy of worship but He… (35:4)

"Did I not enjoin on you, O ye sons of Adam, that you worship not Satan—for he is to you an open enemy—

"And that you worship Me? This is the right path. (36:61-62)

(On the Day of Judgment):

It will be said to the angels, "Assemble those who acted wrongfully, along with their companions, and what they used to worship

"Beside Allah; and lead them to the path of the Fire;

"And stop them; for they must be questioned." (37:23-25)

He (Abraham) said, "Do you worship that which you have *yourselves* carved out,

"Whereas Allah has created you and your handiwork?" (37:96-97)

… And David perceived that We had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and turned *to Him*. (38:25)

… So worship Allah, dedicating your faith to Him in all sincerity. (39:3)

Say, "Verily I am commanded to worship Allah, being sincere to Him in religion.

"And I am commanded to be the first of those who submit *to Him*."

Say, "Indeed I fear, if I disobey my Lord, the punishment of the great day."

Say, "It is Allah I worship, being sincere to Him in my religion." (39:12-15)

Aye, worship Allah and be among the thankful. (39:67)

And your Lord says, "Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised." (40:61)

He is the Living *God*. There is no God but He. So pray unto Him, being sincere to Him in religion. All praise belongs to Allah, the Lord of the worlds.

Say, "I have been forbidden to worship those whom you call upon beside Allah since there have come unto me clear proofs from my Lord; and I have been commanded to submit myself to the Lord of the worlds." (40:66-67)

… The punishment that *overtook* 'Ad and Thamud.

When their Messengers came to them from before them and behind them, *saying*, "Worship none but Allah," they said, "If our Lord had *so* willed, He would have certainly sent down angels. So we do disbelieve in that with which you have been sent." (41:14-15)

And among His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, Who created them, if it is Him you *really* worship.

… Those who are with thy Lord glorify Him night and day, and they are never wearied. (41:38-39)

And *remember* when Abraham said to his father and his people: "I *positively* disown what you worship,

"Except Him Who created me, and He will surely guide me." (43:27-28)

And ask those of Our Messengers whom We sent before thee, "Did We appoint any deities beside the Gracious *God*, to be worshipped?" (43:46)

"Verily Allah—He is my Lord and your Lord. So worship Him. This is the right path." (43:65)

And make mention of the brother of 'Ad, when he warned his people among the sand-hills—and Warners there have been before him and after him—*saying*, "Worship none but Allah. I fear for you the punishment of a great day." (46:22)

And I have not created the Jinn and the men but that they may worship Me. (51:57)

So prostrate yourselves before Allah, and worship *Him*. (53:63)

There is a good model for you in Abraham and those with him, when they said to their people, "We have nothing to do with you and with that which you worship beside Allah. We disbelieve all that you *believe*… (60:5)

Say, "I pray to my Lord only, and I associate no one with Him." (72:21)

So remember the name of thy Lord, and devote *thyself* to Him with full devotion. (73:9)

And they (the People of the Book) were not commanded but to serve Allah, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakat. And this is the religion *of the people* of the right path. (98:6)

Hence they (the Quraysh) should worship the Lord of this House[115],

Who has fed them against hunger, and has given them security against fear. (106:4-5)

Say, "O disbelievers!

"I worship not that which you worship;

"Nor worship you what I worship.

"And I am not *going* to worship that which you worship;

"Nor will you worship what I worship.

"For you your religion, and for me my religion." (109:2-7)

DECLARATION OF FAITH

Say ye: "We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his* children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves." (2:137)

Say, "We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and *other* Prophets from their Lord. We make no distinction between any of them, and to Him we submit." (3:85)

… There is none worthy of worship but He… (35:4)

Muhammad is the Messenger of Allah… (48:30)

REMEMBERING GOD and PRAYING TO HIM

Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me. (2:153)

And when My servants ask thee about Me, *say*, "I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way." (2:187)

Those who remember Allah while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire. (3:192)

Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back? (5:91-92)

Call upon your Lord in humility and in secret...

... And call upon Him in fear and hope... (7:56-57)

And remember thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful.

Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him. (7:206-207)

Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find comfort; (13:29)

Say, "Call Allah or call Rahman; *by* whichever name you pray *to Him*, His are the most beautiful names." … (17:111)

And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds. (18:29)

(God speaking to the Prophet Moses at the Burning Bush):

"Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance." (20:15)

Say, "Who can protect you by night and by day from the Gracious *God*?" Yet they turn away from the remembrance of their Lord. (21:43)

(Referring to the similitude of God's light):

This light is now lit in houses with regard to which Allah has ordained that they be exalted and that His name be remembered in them. Glorify Him therein in the mornings and the evenings;

Men whom neither trade nor commerce makes oblivious of the remembrance of Allah and the observance of Prayer, and the giving of the Zakat… (24:37-38)

… And remembrance of Allah indeed is the greatest *virtue*… (29:46)

O ye who believe! remember Allah with much remembrance;

And glorify Him morning and evening. (33:42-43)

Is he who prays devoutly *to God* in the hours of the night, prostrating himself and standing, *and* fears the Hereafter and hopes for the mercy of his Lord, *like him who does not do so*? (39:10)

… Woe, then, to those whose hearts are hardened against the remembrance of Allah! They are in manifest error.

Allah has sent down the best Message *in the form of* a Book, *whose verses are* mutually supporting *and* repeated *in diverse forms* at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allah. Such is the guidance of Allah… (39:23-24)

… And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning. (40:56)

And your Lord says, "Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised." (40:61)

He is the Living *God*. There is no God but He. So pray unto Him, being sincere to Him in religion. All praise belongs to Allah, the Lord of the worlds. (40:66)

And He accepts *the prayers of* those who believe and do good works, and gives them more out of His grace … (42:27)

And he who turns away from the remembrance of the Gracious *God*, We appoint for him a satan, who becomes his companion. (43:37)

So turn away from him who turns away from Our remembrance, and seeks nothing but the life of this world. (53:30)

Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down *to them*… (57:17)

Satan has gained mastery over them, and has made them forget the remembrance of Allah. They are Satan's party. Now surely it is Satan's party that are the losers. (58:20)

O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off *all* business. That is better for you, if you only knew. (62:10)

O ye who believe! let not your wealth and your children divert you from the remembrance of Allah. And whoever does so—it is they who are the losers. (63:10)

… And whoso turns away from the remembrance of his Lord—He will push him into an overwhelmingly severe punishment. (72:18)

So remember the name of thy Lord, and devote *thyself* to Him with full devotion. (73:9)

And remember the name of thy Lord morning and evening. (76:26)

Glorify the name of thy Lord, the Most High, (87:2)

Verily, he *truly* prospers who purifies himself,
And remembers the name of his Lord and offers Prayers. (87:15-16)

PRAYER, ABLUTION, QIBLAH and ADHAN

<u>Adhan (Call to Prayer)</u>

O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off *all* business. That is better for you, if you only knew. (62:10)

<u>Ablution (Ritual cleansing)</u>

O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or *you are* on a journey *while unclean*, or *if* one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allah is Most Indulgent, Most Forgiving. (4:44)

O ye who believe! when you stand up for Prayer, wash your faces, and your *wet* hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are* on a journey *while*

unclean, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful. (5:7)

Qiblah[116]

To Allah belong the East and the West; so whithersoever you turn, there will be the face of Allah… (2:116)

The foolish among the people will say, "What has turned them away from their Qiblah which they followed?"[117] Say, "To Allah belong the East and the West. He guides whom He pleases to the right path."

… And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger *of God* from him who turns upon his heels…

Verily, We see thee turning thy face often to heaven; surely, then, will We make thee turn to the Qiblah which thou likest. So, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it. And they to whom the Book has been given know that this is the truth from their Lord; and Allah is not unmindful of what they do.

And even if thou shouldst bring every Sign to those who have been given the Book, they would never follow thy Qiblah; nor wouldst thou follow their Qiblah; nor would some of them follow the Qiblah of others… (2:143-146)

And from wheresoever thou comest, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord…

And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you… (2:150-151)

Prayer (Informal), *Du'a*

And when My servants ask thee about Me, *say*: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way. (2:187)

There *and then* did Zachariah pray to his Lord, saying, "My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer."

And the angels called to him as he stood praying in the chamber: "Allah gives thee glad tidings of Yahya (John[118]), who shall testify to the truth of a word from Allah—noble and chaste and a Prophet, from among the righteous." (3:39-40)

And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. Surely, Allah takes account of all things. (4:87)

(Referring to the pre-Islamic custom of prayer):

And their prayer at the House[119] is nothing but whistling and clapping of hands… (8:36)

(Speaking of the believers):

… And pray for them; thy prayer is indeed a *source of* tranquillity for them… (9:103)

(God speaking to Moses and Aaron):

He said, "Your prayer is accepted. So be ye twain steadfast, and follow not the path of those who know not." (10:90)

So his (Joseph's) Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing. (12:35)

To Him alone is addressed true prayer… (13:15)

(Prayer of the Prophet Abraham):

"All praise belongs to Allah, Who has given me, despite *my* old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

"My Lord, make me observe Prayer, and my children, *too*. Our Lord! do accept my prayer." (14:40-41)

(Zachariah's prayer for the granting of a son):

"My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee." (19:5)

God said, "Granted is thy prayer, O Moses." (20:37)

And *remember* Noah when he cried *to Us* aforetime, and We heard his prayer and delivered him and his family from the great distress. (21:77)

So We heard his (Job's) prayer and removed the distress from which he suffered, and We gave him his family and the like thereof with them, as a mercy from Us, and as a reminder for the worshippers. (21:85)

So We heard his (Jonah's) prayer and delivered him from the distress. And thus do We deliver the believers. (21:89)

And *remember* Zachariah when he cried to his Lord, *saying*, "My Lord, leave me not childless, and Thou art the Best of inheritors."

So We heard his prayer and bestowed upon him Yahya (John) and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and fear, and they humbled themselves before Us. (21:90-91)

Hast thou not seen that it is Allah Whose praises all who are in the heavens and the earth celebrate, and *so do* the birds with their wings outspread? Each one knows his own *mode of* prayer and praise. And Allah knows well what they do. (24:42)

And call not on any other God beside Allah. There is no God but He. Everything will perish except Himself. His is the judgment, and to Him will you be brought back. (28:89)

And when We bestow a favour on man, he ignores *it* and turns aside; but when evil touches him, lo! there he is a supplicant of long prayers. (41:52)

And He accepts *the prayers of* those who believe and do good works, and gives them more out of His grace … (42:27)

And who is more astray than those who, instead of Allah, pray unto such as will not answer them till the Day of Resurrection, and they are even unconscious of their prayer? (46:6)

Prayer (Ritual), *Salaat*

… A guidance for the righteous,

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them; (2:3-4)

And observe Prayer and pay the Zakat, and bow down with those who bow. (2:44)

And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

Who know for certain that they will meet their Lord, and that to Him will they return. (2:46-47)

And *remember the time* when We took a covenant from the Children of Israel: "You shall worship *nothing* but Allah and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakat;"… (2:84)

And observe Prayer and pay the Zakat; and whatever good you send before yourselves, you shall find it with Allah; surely, Allah sees all that you do. (2:111)

And *remember the time* when We made the House a resort for mankind and *a place of* security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, *saying*, "Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*." (2:126)

O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast. (2:154)

… *Truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are God-fearing. (2:178)

Watch over Prayers, and the middle Prayer, and stand before Allah submissively.

If you are in *a state of* fear, then *say your Prayer* on foot or riding; but when you are safe, remember Allah as He has taught you that which you did not know. (2:239-240)

Surely, those who believe and do good deeds, and observe Prayer and pay the Zakat, shall have their reward from their Lord, and no fear *shall come* on them, nor shall they grieve. (2:278)

O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say, nor when you are unclean,… (4:44)

And when you journey in the land, it shall be no sin on you to shorten the Prayer, if you fear that those who disbelieve may give you trouble… (4:102)

And when you have finished the Prayer, remember Allah while standing, and sitting and *lying* on your sides. And when you are secure *from danger*, then observe Prayer *in the prescribed form*; verily Prayer is enjoined on the believers *to be performed at* prescribed times. (4:104)

The hypocrites seek to deceive Allah, but He will cause them to be deceived themselves. And when they stand up for Prayer, they stand lazily *and* to be seen of men, and they remember Allah but little,

Wavering between *this and* that, *belonging* neither to these nor to those… (4:143-144)

But those among them (the People of the Book) who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakat and those who believe in Allah and the Last Day. To these will We surely give a great reward. (4:163)

Your friend is only Allah and His Messenger and the believers who observe Prayer and pay the Zakat bowing to Him *with absolute sincerity*. (5:56)

Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back? (5:92)

And *we have been given the command*: "Observe Prayer and fear Him"; … (6:73)

Say, "My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds." (6:163)

True believers are only those whose hearts tremble when *the name of* Allah is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord,

Who observe Prayer and spend out of that which We have provided for them. (8:3-4)

Verily, he alone is worthy of maintaining the Mosques of Allah who believes in Allah, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allah; so these it is who are far more likely to be *counted* among the guided. (9:18)

And nothing has deprived them of the acceptance of their contributions save that they disbelieved in Allah and His Messenger. And they come not to Prayer except lazily and they make no contribution save reluctantly. (9:54)

And believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat and obey Allah and His Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty, Wise. (9:71)

(Referring to the idolaters and the hypocrites):

And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in Allah and His Messenger and died while they were disobedient. (9:84)

And We spoke to Moses and his brother, *saying*, "Build houses for your people in *the* city and make your houses facing in the same direction, and observe Prayer. And give glad tidings to the believers." (10:88)

And observe Prayer at the two ends of the day, and parts of the night *close to the day*. Surely, virtues drive away evils… (11:115)

(Speaking of the righteous):

And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode— (13:23)

Say to My servants who have believed, that they should observe Prayer and spend out what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship. (14:32)

(Prayer of the Prophet Abraham):

"Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful." (14:38)

(Prayer of the Prophet Abraham):

"All praise belongs to Allah, Who has given me, despite *my* old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

"My Lord, make me observe Prayer, and my children, *too*. Our Lord! do accept my prayer." (14:40-41)

Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation *of the Qur'an in Prayer* at dawn. Verily, the recitation *of the Qur'an* at dawn is *specially* acceptable *to God.*

And wake up for it (the Holy Qur'an) in *the latter part of* the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station. (17:79-80)

… And utter not thy prayer aloud, nor utter it *too* low, but seek a way between. (17:111)

(The statement of Jesus Christ after receiving prophethood):

"And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live; (19:32)

Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance. (20:15)

… And glorify thy Lord with *His* praise before the rising of the sun and before its setting; and glorify *Him* in the hours of the night and at the sides of the day, that thou mayest find *true* happiness. (20:131)

And enjoin Prayer on thy people, and be constant therein… (20:133)

(Speaking of Abraham and his progeny):

And We made them leaders who guided *people* by Our command, and We sent revelation to them *enjoining* the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us *alone*. (21:74)

… And give thou glad tidings to the humble,

Whose hearts are filled with awe when Allah is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them. (22:35-36)

O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

… He has chosen you, and has laid no hardship upon you in religion; *so follow* the faith of your father Abraham; He named you Muslims *both* before and in this *Book*… Therefore observe Prayer and pay the Zakat, and hold fast to Allah. He is your Master. An excellent Master and an excellent Helper! (22:78-79)

Surely, success does come to the believers,

Who are humble in their Prayers, (23:2-3)

(Speaking of the believers)

And who diligently guard the observance of their Prayers. (23:10)

(Referring to the similitude of God's light):

This light is now lit in houses with regard to which Allah has ordained that they be exalted and that His name be remembered in them. Glorify Him therein in the mornings and the evenings;

Men, whom neither trade nor commerce makes oblivious of the remembrance of Allah and

the observance of Prayer, and the giving of the Zakat… (24:37-38)

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. (24:57)

And put thy trust in the Mighty, the Merciful,

Who sees thee when thou standest up *in Prayer*. (26:218-219)

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains *one* from indecency and manifest evil, and remembrance of Allah indeed is the greatest *virtue*. And Allah knows what you do. (29:46)

So glorify Allah when you enter the evening and when you enter the morning—

And to Him belongs the praise in the heavens and the earth—and *glorify Him* in the afternoon and when you enter upon the time of the decline of the sun. (30:18-19)

Set your face to God, turning to Him *in repentance*, and fear Him, and observe Prayer, and be not of those who associate partners *with God*— (30:32)

… Those who do good,

Those who observe Prayer and pay the Zakat and who have firm faith in the Hereafter.

It is they who follow guidance from their Lord, and it is they who shall prosper. (31:4-6)

(Luqman's exhortation to his son):

"O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters *which require* firm resolve. (31:18)

(Addressing the wives of the Holy Prophet):

And stay in your houses *with dignity*, and do not embellish yourselves in the style of embellishment during the days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely Allah desires to remove from you *all* uncleanliness, O Members of the Household, and purify you completely. (33:34)

Surely, *only* those who follow the Book of Allah and observe Prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail; (35:30)

… And glorify thy Lord with His praise in the evening and in the morning. (40:56)

And your Lord says, "Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised." (40:61)

(Speaking of the righteous):

And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them, (42:39)

… And glorify thy Lord with *His* praise, before the rising of the sun and before *its* setting;

And in *a part of* the night *also* do thou glorify Him, and after *prescribed* prostrations. (50:40-41)

… And glorify thy Lord with *His* praise when thou risest up *from sleep*;

And for part of the night *also* do thou glorify Him and at the setting of the stars. (52:49-50)

Are you afraid of giving offerings before your consultation? But if you do not and may Allah forgive you, then *it should be enough* that you observe Prayer and pay the Zakat and obey Allah and His Messenger. And Allah is Well-Aware of what you do. (58:14)

O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off *all* business. That is better for you, if you only knew.

And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper.

But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, "That which is with Allah is better than amusement and merchandise, and Allah is the Best Provider." (62:10-12)

Verily, man is born impatient and miserly.

When evil touches him, he is full of lamentation,

But when good falls to his *lot*, he is niggardly.

But not those who pray.

Those who are constant in their Prayer, (70:20-24)

And those who stand guard over their Prayers.

These will be in the Gardens duly honoured. (70:35-36)

O thou who has wrapped *himself* in a robe,

Stand up *in Prayer* at night except a small portion thereof—

Half of it, or a little less than that

Or make it a little more than that—and recite the Qur'an slowly and thoughtfully.

Verily, We are charging thee with a weighty Word.

Verily, getting up at night is the most potent means of subduing *the self* and most effective in respect of words *of prayer*.

Thou hast indeed, during the day, *a* long *chain of* engagements.

So remember the name of thy Lord, and devote *thyself* to Him with full devotion. (73:2-9)

Surely, thy Lord knows that thou standest up *praying* for nearly two-thirds of the night, and *sometimes* half or a third thereof, and also a party of those who are with thee. And Allah determines the measure of the night and the day. He knows that you cannot keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur'an as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allah's bounty, and other who may fight in the cause of Allah. So recite of it that which is easy *for you*, and observe Prayer, and pay the Zakat, and lend to Allah a goodly loan… (73:21)

(The question of the righteous to the guilty ones in the Hereafter):

"What has brought you into Saqar[120]?"

They will say, "We were not of those who offered Prayers." (74:43-44)

And remember the name of thy Lord morning and evening.

And during the night prostrate thyself before Him, and extol His glory for a long *part of the* night. (76:26-27)

Verily, he *truly* prospers who purifies himself,

And remembers the name of his Lord and offers Prayers. (87:15-16)

(Referring to the People of the Book):

And they were not commanded but to serve Allah, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakat. And that is the religion *of the people* of the right path. (98:6)

So woe to those who pray,

But are unmindful of their Prayer.

Those who show off,

And they deprive people of even small benefits. (107:5-8)

FASTING

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey *shall fast* the same number of other days; and for those who are able to fast *only* with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

The month of Ramadhan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey *shall fast* the same number of other days. Allah desires *to give* you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful. (2:184-186)

It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with

mercy and afforded you relief. So you may go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread becomes distinct to you from the black thread of the dawn[121]. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits by Allah, so approach them not. Thus, does Allah make His commandments clear to men that they may become secure against evil. (2:188)

(The angel's exhortation to Mary after she had delivered Jesus):

"So eat and drink, and cool *thy* eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious *God*; I will therefore not speak this day to any human being.' " (19:27)

ZAKAT (Prescribed Alms) and *SADAQA* (Voluntary Alms)

And observe Prayer and pay the Zakat; and whatever good you send on before you for yourselves, you shall find with Allah; surely, Allah sees all that you do. (2:111)

O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day… (2:265)

If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; and He will remove from you *many* of your sins… (2:272)

These alms are for the poor who are detained in the cause of Allah and are unable to move about in the land. The ignorant man thinks them to be free from want because of *their* abstaining *from begging*. Thou shalt know them by their appearance; they do not beg of men with importunity… (2:274)

But those among them (the People of the Book) who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakat and those who believe in Allah and the Last Day. To these will We surely give a great reward. (4:163)

Your friend is only Allah and His Messenger and the believers who observe Prayer and pay the Zakat bowing to Him *with absolute sincerity*. (5:56)

The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the *freeing of* slaves, and for those in debt, and for the cause of Allah, and for the wayfarer—an ordinance from Allah. And Allah is All-Knowing, Wise. (9:60)

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat and obey Allah and His Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty, Wise. (9:71)

Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby…

Know they not that Allah is He Who accepts repentance form His servants and acknowledges alms, and that Allah is He Who is Oft-Returning *with compassion, and is* Merciful. (9:103-104)

… Therefore observe Prayer and pay the Zakat, and hold fast to Allah. He is your Master. An excellent master and an excellent Helper! (22:79)

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. (24:57)

Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favour of Allah—it is these who will increase *their wealth* manifold. (30:40)

… Those who do good,

Those who observe Prayer and pay the Zakat and who have firm faith in the Hereafter.

It is they who follow guidance from their Lord, and it is they who shall prosper. (31:4-6)

O ye who believe! when you consult the Messenger in private, present an offering before your consultation. That is better for you and purer.

But if you find not *anything to give*, then Allah is Most Forgiving, Merciful.

Are you afraid of giving offerings before your consultation? But if you do not and may Allah forgive you, then *it should be enough that* you observe Prayer and pay Zakat and obey Allah and His Messenger. And Allah is Well-Aware of what you do. (58:13-14)

(Speaking of the people who are not niggardly):

Those who are constant in their Prayer,

And those in whose wealth there is a recognised right

For the beggar and the destitute who begs not. (70:24-26)

So woe to those who pray,

But are unmindful of their Prayer.

Those who show off,

And they deprive people of even small benefits. (107:5-8)

PILGRIMAGE (*Hajj*) and THE SACRED MOSQUE (The Ka'ba)

And *remember the time* when We made the House a resort for mankind and *a place of* security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, *saying*, "Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*." (2:126)

And *remember the time* when Abraham and Ishmael raised the foundations of the House, *praying*, "Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing. (2:128)

And complete the Hajj and the 'Umrah for the sake of Allah: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the 'Umrah together with the Hajj, *should make* whatever offering is easily obtainable. But such *of you* as cannot find *an offering* should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allah and know that Allah is severe in punishing.

The months of the Hajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember that* there is *to be* no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allah knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding.

It is no sin for you that you seek the bounty of your Lord. But when you pour forth from 'Arafat, remember Allah at *Masha'ar al-Haraam*; and remember Him as He has guided you, although, before this, you were those gone astray.

Then pour forth from where the people pour forth, and seek forgiveness from Allah; surely, Allah is Most Forgiving, Merciful.

And when you have performed the acts of worship prescribed for you, celebrate the praises of Allah as you celebrated the praises of your fathers, or even more than that… (2:197-201)

And remember Allah during the appointed number of days; but whoso hastens *to leave* in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him… (2:204)

Surely, the first House founded for mankind is that at Becca[122], abounding in blessings and a guidance for all peoples.

In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allah… (3:97-98)

O ye who believe! profane none of the things sanctified by Allah, nor the Sacred Month, nor the animals brought as an offering, nor the *animals of sacrifice wearing* collars, nor those repairing to the Sacred House, seeking grace from their Lord, and *His* pleasure. And when you put off the pilgrims' garb *and are clear of the Sacred Territory*, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress… (5:3)

O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, *the same* to be brought as an offering to the Ka'ba; or as an expiation *he shall have* to feed *a number of* poor persons, or fast an equivalent number *of days*, so that he may taste the penalty of his deed. *As for* the past, Allah forgives *it*; but whoso reverts to it, Allah will punish him *for his offence*. And Allah is Mighty, Lord of retribution. (5:96)

Allah has made the Ka'ba, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the *animals with* collars[123]… (5:98)

And what excuse have they *now* that Allah should not punish them, when they hinder *men* from the Sacred Mosque, and they are not its *true* guardians? Its *true* guardians are only those who are righteous, but most of them know not.

And their prayer at the House is nothing but whistling and clapping of hands[124]… (8:35-36)

It is not for the idolaters to do justice to the purpose for which the mosques are built for Allah and to maintain them accordingly while they stand witness to their own disbelief…

Verily, he alone is worthy of maintaining the Mosques of Allah who believes in Allah, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allah… (9:17-18)

O ye who believe! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs… (9:28)

Glory be to Him Who took His servant along by night from the Sacred Mosque to the Distant Mosque[125], the environs of which We have blessed, that We might show him *some* of Our Signs… (17:2)

As to those who disbelieve, and hinder *men* from the way of Allah and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein *from the right path*—We shall cause them to taste of a grievous punishment.

And *remember the time* when We assigned to Abraham the site of the House *and said*, "Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down *and* fall prostrate *in Prayers*;

"And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

"That they may witness *its* benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of *the class of* cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy.

"Then let them accomplish the task of cleansing themselves, and fulfil their vows, and go around the Ancient House." (22:26-30)

In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.

And to every people We appointed rites of sacrifice, that they might mention the name of Allah over the quadrupeds of *the class of* cattle that He has provided for them… (22:34-35)

And among the sacred Signs of Allah We have appointed for you the sacrificial camels. In them there is *much* good for you. So mention the name of Allah over them as they stand tied up in lines. And when they fall down *dead* on their sides, eat thereof and feed him who is *needy but* contented and him who supplicates. Thus have We subjected them to you, that you may be thankful.

Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good. (22:37-38)

Surely has Allah in truth fulfilled for His Messenger the vision. You will certainly enter the Sacred Mosque, if Allah will, in security, *some* having *their* heads shaven, and *others* having *their* hair cut short; *and* you will have no fear… (48:28)

Section 9
ISLAMIC INSTITUTIONS

Chastity and Hijab; Woman in general; Marriage; Divorce; Inheritance; Lawful Foods; Warfare; Public Administration; Punishments.

CHASTITY, MODESTY and *HIJAB*

And come not near unto adultery; surely, it is a foul thing and an evil way. (17:33)

(Speaking of the believers):
And who guard their chastity—
Except from their wives or what their right hands possess, for then they are not to be blamed;
But those who seek *anything* beyond that are the transgressors— (23:6-8)

O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

And if you find no one therein, do not enter until you are given permission. And if it be said to you, "Go back" then go back; that is purer for you… (24:28-29)

Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them…

And say to the believing women that they restrain their eyes and guard their private parts, and that they display not their beauty and embellishments except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they display not their beauty and embellishments thereof save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants who have no wickedness in them, or young children who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed… (24:31-32)

O ye who believe! let those whom your right hands possess[126], and those of you who have not attained to puberty, ask leave of you at three times *before coming into your presence*: before the morning Prayer, and when you take off your clothes at noon in summer, and after the night Prayer. *These are* three times of privacy for you. At *times* other than these there is no blame on you or on them, *for* they have to move about *waiting upon* you, some of you *attending* upon others…

And when the children among you attain to puberty, they *too* should ask permission, even as those *mentioned* before them asked permission…

As to elderly women, who are past marriage age, there is no blame on them if they lay aside their *outer* garments but do not deliberately display their charms. And if they prefer to exercise more caution *to guard their purity* it is *even* better for them… (24:59-61)

(Referring to the two women of Midian whom Moses helped water their flocks):
And one of the two *women* came to him, walking bashfully… (28:26)

O wives of the Prophet! you are not like any *other* women if you are righteous. So be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech.

And stay in your houses *with dignity*, and do not embellish yourselves in the style of embellishment during the days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely Allah desires to remove from you *all* uncleanliness, O Members of the Household, and purify you completely. (33:33-34)

O ye who believe! enter not the houses of the Prophet unless you have been invited to meal and even then not *so early* before the food has been cooked… And when you ask them (the wives of the Prophet) for anything, ask them from behind a curtain. That is purer for your hearts and their hearts…

Whether you reveal a thing or conceal it, Allah knows all things full well.

There is no blame on them *in this respect* with regard to their fathers or their sons or their brothers or the sons of their brothers or the sons of their sisters or their womenfolk or those whom their right hands possess… (33:54-56)

O Prophet! tell your wives and your daughters and the women of the believers, that they should pull down upon them of their outer cloaks *from their heads over their faces*. That is more likely that they may *thus* be recognised and not molested… (33:60)

ON WOMEN IN GENERAL

… And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allah is Mighty, Wise. (2:229)

Men are guardians over women because Allah has made some of them excel others, and because (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets *of their husbands* with Allah's protection… (4:35)

And they ascribe daughters to Allah—Holy is He! while they *themselves* have what they desire.

And when to one of them is conveyed the tidings of *the birth of* a female, his face darkens, while he suppresses *his inward* grief.

He hides himself from the people because of the bad news he has had: "Shall he keep it in spite of disgrace or bury it in the dust?" Verily, evil is that which they judge. (16:58-60)

And they assert some of His servants to be a part of Him. Indeed man is manifestly ungrateful.

Has He taken daughters from what He has created, and honoured you with sons?

Yet when tidings are given to one of them of that the like of which he ascribes to the Gracious *God*, his face becomes darkened and he is choked with grief.

Do you ascribe to God one who is reared among ornaments, and who is not clear in disputation? (43:16-19)

MARRIAGE, MARITAL ISSUES and MOTHERHOOD

It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them… (2:188)

And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may *highly* please you. And give not *believing women* in marriage to idolaters until they believe; *even* a believing slave is better than an idolater, although he may *highly* please you. These call to the Fire, but Allah calls to Heaven and to forgiveness by His command…

And they ask thee concerning menstruation. Say, "It is indisposition, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allah has commanded you. Allah loves those who turn to Him and loves those who keep themselves clean."

Your wives are a tilth for you; so approach your tilth when and how you like and send ahead *some good* for yourselves… (2:222-224)

For those who vow *abstinence* from their wives, the *maximum* period of waiting is four months; then if they go back from the vow, surely, Allah is Most Forgiving, Merciful.

And if they decide upon divorce, then surely, Allah is All-Hearing, All-Knowing. (2:227-228)

And mothers shall give suck to their children for two whole years; *this is* for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make *the father* suffer on account of her child, nor shall he to whom the child belongs make *the mother* suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning *the child* by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner. And fear Allah and know that Allah sees what you do. (2:234)

And those of you who die and leave wives behind, these (*wives*) shall wait concerning themselves four months and ten *days*. And when they have reached the end of their period, no sin shall lie on you in anything that they do with regard to themselves according to what is fair. And Allah is aware of what you do.

And there shall be no blame on you in throwing out a hint regarding a proposal of marriage to *these* women or in keeping *the desire* hidden in your minds. Allah knows that you will think of them *in this connection*. But make not a contract with them in secret, except that you say a fair word. And resolve not on the marriage tie until the prescribed period reaches its end… (2:235-236)

And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves* go out, there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty, Wise. (2:241)

O ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women… (4:2)

And if you fear that you, *the society*, may fail to do justice in matters concerning orphans *in the aftermath of war* then marry women of your choice two or three or four. And if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest *way* for you to avoid injustice.

And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome. (4:4-5)

O ye who believe! … Consort with them (your wives) in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good. (4:20)

And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and brother's daughters, and sister's daughters, and your *foster*-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in—but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins; and *it is forbidden to you* to have two sisters together *in marriage*, except what has already passed…

And *forbidden to you are* married women, except such as your rights hands possess. This has Allah enjoined on you. And allowed to you are those beyond that, that you seek *them* by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing *of the dowry*…

And whoso of you cannot afford to marry free, believing women, *let him* marry what your right hands possess, namely, your believing handmaidens. And Allah knows your faith best; you are *all* one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours… (4:23-26)

Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets *of their husbands* with Allah's protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High, Great. (4:35)

And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allah is aware of what you do.

And you cannot keep perfect balance between wives, despite your best intentions, so incline not entirely *to one* lest the other should be left suspended, unattended and uncared for… (4:129-130)

This day all good things have been made lawful for you… And *lawful for you are* chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid

marriage and not committing fornication nor taking secret paramours… (5:6)

He it is Who has created you from a single being and made from that its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allah, their Lord: "If You give us a healthy righteous child we shall surely be of those who are grateful." (7:190)

And Allah has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in vain things and deny the favour of Allah? (16:73)

(Speaking of the believers):

And who guard their chastity—

Except from their wives or what their right hands possess, for then they are not to be blamed;

But those who seek *anything* beyond that are the transgressors— (23:6-8)

The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers. (24:4)

And marry widows from among you, and your male slaves and female slaves who are fit *for marriage*. If they be poor, Allah will grant them means out of His bounty; and Allah is Bountiful, All-Knowing.

And those who find no *means of* marriage should keep themselves chaste, until Allah grants them means out of His bounty. And those of your slaves who desire a deed of liberation[127] to be contracted, write it down for them if you see in them any good *potential and* give them out of that wealth which *truly* belongs to Allah which He has bestowed upon you. And force not your maids to unchaste life *by keeping them unmarried* if they desire to keep chaste, in order that you may seek the gain of the present life. But if anyone forces them, then after their compulsion Allah will be Forgiving and Merciful *to them*. (24:33-34)

O ye who believe! let those whom your right hands possess, and those of you who have not attained to puberty, ask leave of you at three times *before coming into your presence*: before the morning Prayer, and when you take off your clothes at noon in summer, and after the night Prayer. *These are* three times of privacy for you. At *times* other than these there is no blame on you or on them, *for* they have to move about *waiting upon* you, some of you *attending* upon others…

And when the children among you attain to puberty, they *too* should ask permission, even as those *mentioned* before them asked permission…

As to elderly women, who are past marriageable age, there is no blame on them if they lay aside their *outer* garments but do not deliberately display their charms. And if they prefer to exercise more caution *to guard their purity* it is *even* better for them… (24:59-61)

(Referring to the prayer of the righteous):

And those who say, "Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each of* us a leader of the righteous." (25:75)

And *one of* His Signs *is this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect. (30:22)

Allah has not made for any man two hearts in his breast; nor does He turn your wives into your mothers merely because you address them as your mothers and thereby abstain from maintaining conjugal relations, nor does He turn those whom you adopt into your *real* sons. That is *merely* a word of your mouths; but Allah speaks the truth, and He guides to the *right* path.

Call them by *the names of* their father. That is more equitable in the sight of Allah. But if you know not their fathers, then they are your brothers in faith and your friends. And there is no blame on you for any unintentional mistake which you committed saving that which your hearts wilfully pursued. And Allah is Most Forgiving, Merciful. (33:5-6)

O Prophet! say to thy wives, "If you desire the life of this world and its adornment, come then, I

will provide for you and send you away in a handsome manner.

"But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward." (33:29-30)

… Then, when Zaid had accomplished his want of her (Zaynab) *so as to have no further need of her*, We joined her in marriage to thee (the Prophet), so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them… (33:38)

O Prophet, We have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses from among those whom Allah has given thee as gains of war, and the daughters of thy paternal uncle, and the daughters of thy paternal aunts, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee, and any *other* believing woman if she offers herself *for marriage* to the Prophet provided the Prophet desires to marry her; *this is* only for thee, as against *other* believers— We have already made known what We have enjoined on them concerning their wives and those whom their right hands possess—in order that there may be no difficulty for thee *in the discharge of thy work*. And Allah is Most Forgiving, Merciful.

You may defer *marrying* anyone among them *if you like*, and you may receive unto yourself whom you please. And if you desire *to take back* any of those whom you have put aside, there is no blame on you. This is more likely to result in the cooling of their eyes, and that they may not grieve, and that they may all be pleased with that which you have given them…

It is not allowed to thee *to marry* women after that, not to change them for *other* wives even though their goodness please thee, except any that thy right hand possesses… (33:51-53)

… And it behoves you not to cause inconvenience to the Messenger of Allah, nor that you should ever marry his wives after him. Indeed that would be an enormity in the sight of Allah. (33:54)

He created you from a single being; then from that He made its mate; … (39:7)

And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months … (46:16)

Those among you who put away their wives by calling them mothers—they do not become their mothers; their mothers are only those who gave them birth; and they certainly utter words that are manifestly evil and untrue; but surely Allah is the Effacer of sins, Most Forgiving.

As to those who call their wives mothers, and then would go back on what they have said, *the penalty for it* is the freeing of a slave before they touch each other. This is what you are admonished with…

But whoso does not find *one*, he must fast for two successive months, before they touch each other. And whoso is not able to do so, should feed sixty poor people… (58:3-5)

O ye who believe! when believing women come to you as refugees, examine them. Allah knows best their faith. Then if you find them *true* believers, send them not back to the disbelievers. These *women* are not lawful for them, nor are they lawful for these *women*. But give *their disbelieving husbands* what they have spent *on them*. And it is no sin for you to marry them, when you have given them their dowries. And hold not to *your* matrimonial ties to disbelieving women; but demand *the return of* that which you have spent; and let *the disbelievers* demand that which they have spent. That is the judgment of Allah… (60:11)

DIVORCE

For those who vow *abstinence* from their wives, the *maximum* period of waiting is four months; then if they go back from the vow, surely, Allah is Most Forgiving, Merciful.

And if they decide upon divorce, then surely Allah is All-Hearing, All-Knowing.

And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allah has created in their wombs, if they believe in Allah and the Last Day; and their husbands have the greater right to take them back during that period,

provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allah is Mighty, Wise.

Such divorce may be *pronounced* twice; then, either retain *them* in a becoming manner or send *them* away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits *prescribed* by Allah. But, if you fear that they cannot observe the limits *prescribed* by Allah, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits *prescribed* by Allah, so transgress them not; and whoso transgresses the limits *prescribed* by Allah, it is they that are the wrongdoers.

And if he divorce her *the third time*, then she is not lawful for him thereafter, until she marries another husband; and, if he *also* divorce her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits *prescribed* by Allah. And these are the limits *prescribed* by Allah which He makes clear to the people who have knowledge.

And when you divorce[128] your wives and they approach the end of their *appointed* period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may transgress…

And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner… (2:227-233)

It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them—the rich man according to his means—a provision in a becoming manner, an obligation upon the virtuous.

And if you divorce them before you have touched them, but have settled for them a dowry, then half of what you have settled *shall be due from you*, unless they remit, or he, in whose hand is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely Allah sees what you do. (2:237-238)

And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves* go out, there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty, Wise.

And for the divorced women *also* there should be a provision according to what is fair—an obligation on the God-fearing. (2:241-242)

And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

How can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant? (4:21-22)

And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allah will effect it between them. Surely, Allah is All-Knowing, All-Aware. (4:36)

And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best… (4:129)

And if they separate, Allah will make both independent out of His abundance; and Allah is Bountiful, Wise. (4:131)

O ye who believe! when you marry believing women and then divorce them before you have touched them, then you have no right against them with regards to the *prescribed* period of waiting that you reckon. So make some provision for them and send them away in a handsome manner. (33:50)

O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allah, your Lord. Turn them not out of their houses, nor should they themselves leave unless they commit an act which is manifestly foul. And these are the limits *set* by Allah…

Then when they are about to reach their *prescribed* term, keep them with kindness, or put them away with kindness, and call to witness two just persons from among you; and bear *true* witness for Allah… (65:2-3)

And if you are in doubt *as to* such of your women as despair of monthly courses, then *know that* the prescribed period for them is three months, and *the same is for* such as have not had their monthly courses *yet*. And *as for those* who are with child, their period shall be until they are delivered of their burden… (65:5)

Lodge them *during the prescribed period* in the houses wherein you dwell, according to *the best of* your means; and harass them not that you may create hardships for them. And if they be with child, spend on them until they are delivered of their burden. And if they give suck *to the child* for you, give them their recompense, and decide your affairs by mutual consultation with fairness; but if you meet with difficulty from each other, then another *woman shall* suckle *the child* for him (the father). (65:7)

(Addressing the wives of the Prophet):

It may be that, if he (the Prophet) divorce you, his Lord will give him instead wives better than you—resigned, believing, obedient, always turning to God, devout in worship, given to fasting, *both* widows and virgins. (66:6)

INHERITANCE

It is prescribed for you, when death comes to any one of you, if he leave much wealth, *that he make* a will to parents and near relatives to act with fairness; *it is* an obligation on those who fear God.

And he who alters it after he has heard it, the sin thereof shall surely lie on those who alter it… (2:181-182)

And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves* go out, there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty, Wise. (2:241)

For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

And when *other* relations and orphans and the poor are present at the division *of heritage*, give them *something* therefrom and speak to them words of kindness. (4:8-9)

Allah commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, *numbering* more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment of* any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This* fixing *of portions* is from Allah. Surely, Allah is All-Knowing, Wise.

And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after *the payment* of any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after *the payment of* any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he *or she* has neither parent nor child, and he *or she* has a brother or sister, then each one of them shall have a sixth. But if they be more than that, then they shall be *equal* share holders in one-third, after *the payment of* any bequests which may have been bequeathed or of debt, without *intent to cause* suffering to anyone. *This is* an injunction from Allah, and Allah is All-Knowing, Forbearing. (4:12-13)

And to every one We have appointed heirs to what the parents and the relations leave, and *also* those with whom your oaths have ratified a contract. So give them their portion. Surely, Allah watches over all things. (4:34)

They ask thee for instructions. Say, Allah gives you *His* instructions concerning 'Kalalah': If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if *the heirs* be brethren—*both* men and women—then the male shall have as much as the portion of two females. Allah explains *this* to you lest you go astray, and Allah knows all things well. (4:177)

O ye who believe! the *right* evidence among you, when death presents itself to one of you, at the time of making a bequest, is of two just men from among you; or of two others not from among you, if you be journeying in the land and the calamity of death befall you. You shall detain them both after Prayer *for giving evidence*; if you doubt, they shall both swear by Allah, *saying*, "We take not in exchange for this any price, even though he be a near relation, and we conceal not the testimony *enjoined* by Allah; surely, in that case, we should be among the sinners."

But if it becomes evident that they have committed the sin of *perjury* then the other two from among those against whose interest they had witnessed should stand in their place. Then having oath in the name of Allah give testimony against the former two affirming, "Our testimony is truer than the testimony of the former two and we have not transgressed. In case we are false we should be counted amongst the transgressors *in the sight of Allah*.

Thus it is more likely *that pressure will be put upon them so* that they will remain factual in their testimony fearing that other testimonies could also be entertained after their testimony… (5:107-109)

LAWFUL and UNLAWFUL FOODS

Foods

O ye people! eat of what is lawful *and* wholesome in the earth… (2:169)

O ye who believe! eat of the good things We have provided for you…

He has made unlawful for you that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allah has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allah is Most Forgiving, Merciful. (2:173-174)

All food was lawful to the Children of Israel, except what Israel[129] forbade himself before the Torah was sent down. Say, "Bring, then, the Torah and read it, if you are truthful." (3:94)

So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and *also* because of their hindering many from Allah's way, (4:160)

… Lawful are made to you quadrupeds *of the class* of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allah decrees what He wills. (5:2)

Forbidden to you is *the flesh of an animal* which dies of itself, and blood and the flesh of the swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered at an altar… But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful.

They ask thee what is made lawful for them. Say, "All good things have been made lawful for you; and what you have taught the beasts and birds of prey *to catch for you*, training *them* for hunting *and* teaching them of what Allah has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allah…

This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. (5:4-6)

O ye who believe! make not unlawful the good things which Allah has made lawful for you, and do not transgress. Surely, Allah loves not the transgressors.

And eat of that which Allah has provided for you of what is lawful and good. And fear Allah in whom you believe. (5:88-89)

On those who believe and do good works there shall be no sin for what they eat, provided they fear *God* and believe and do good works, *and* again fear *God* and believe, yet again fear *God* and do good. And Allah loves those who do good. (5:94)

The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allah to Whom you shall be gathered. (5:97)

Eat, then, of that over which the name of Allah has been pronounced, if you are believers in His Signs.

And what reason have you that you should not eat of that over which the name of Allah has been pronounced, when He has already explained to you that which He has forbidden unto you—save that which you are forced to? And surely many mislead *others* by their evil desires through lack of knowledge. Assuredly, thy Lord knows best the transgressors. (6:119-120)

And eat not of that on which the name of Allah has not been pronounced, for surely that is disobedience… (6:122)

And of the cattle *He has created some* for burden and *some* for slaughter. Eat of that which Allah has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe. (6:143)

Say, "I find not in what has been revealed to me aught forbidden to an eater *who wishes* to eat it, except it be that which dies of itself, or blood poured forth, or the flesh of swine—for *all* that is unclean—or what is profane, on which is invoked the name of other than Allah. But whoso is driven by necessity, being neither disobedient nor exceeding *the limit*, then surely thy Lord is Most Forgiving, Merciful."

And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful. (6:146-147)

O children of Adam! … eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:32)

(Speaking of the Children of Israel):

… And We caused the clouds to overshadow them (people of Moses), and We sent down for them Manna and Salwa: "Eat of the good things We have provided for you."… (7:161)

And the cattle too He has created; you find in them warmth and many *other* benefits; and some of them you eat. (16:6)

So eat of the lawful *and* good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship.

He has only made unlawful for you to partake of the flesh of such animals as have died a natural death and of blood and the flesh of swine and that on which the name of any other than Allah has been invoked. But who is driven by extreme compulsion without relish or intent to transgress, then surely, Allah is Most Forgiving, Merciful.

And say not—because of the falsehood which your tongues utter— "This is lawful, and this is unlawful," so as to forge a lie against Allah. Surely, those who forge a lie against Allah do not prosper. (16:115-117)

And to those also who are Jews, We forbade before *this* all that We have related to thee. And We wronged them not, but they used to wrong themselves. (16:119)

"O Children of Israel, We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down on you Manna and Salwa.

Eat of the good things that We have provided for you, and transgress not therein, lest My wrath descend upon you;… (20:81-82)

…That they may witness *its* benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of *the class of* cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy. (22:29)

… And cattle are made lawful to you but not that which has been announced to you… (22:31)

And to every people We appointed rites of sacrifice, that they might mention the name of Allah over the quadrupeds of *the class of* cattle that He has provided for them… (22:35)

And among the sacred Signs of Allah We have appointed for you the sacrificial camels. In them there is *much* good for you. So mention the name of Allah over them as they stand tied up in lines. And when they fall down *dead* on their sides, eat thereof and feed him who is *needy but* contended and him who supplicates…

Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him… (22:37-38)

O ye Messengers, eat of the things that are pure, and do good works. Verily, I am well aware of what you do. (23:52)

It is Allah Who has made cattle for you, that you may ride on some of them, and eat of some of them— (40:80)

Alcoholic drinks

They ask thee concerning wine and the game of hazard. Say, "In both there is great sin and also *some* advantages for men; but their sin is greater than their advantage."… (2:220)

O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say… (4:44)

O ye who believe! intoxicants and games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun them that you may prosper.

Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back? (5:91-92)

FIGHTING (Lawful Retaliation)

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely Allah loves not the transgressors.

And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not *in, and* near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers.

But if they desist, then surely Allah is Most Forgiving, Merciful.

And fight them until there is no persecution, and religion is *freely professed* for Allah. But if they desist, then *remember* that no hostility is allowed except against the aggressors. (2:191-194)

The *violation of a* Sacred Month *should be retaliated* in the Sacred Month; and for *all* sacred things there is *the law of* retaliation. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allah and know that Allah is with those who fear Him. (2:195)

Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allah knows *all things* and you know not.

They ask thee about fighting in the Sacred Month. Say: "Fighting therein is *a* great *transgression*, but to hinder *men* from the way of Allah, and to be ungrateful to Him and *to hinder men from* the Sacred Mosque, and to turn out its people therefrom, is *a* greater *sin* with Allah; and persecution is worse than killing." And they will not cease fighting you until they turn you back from your faith, if they can… (2:217-218)

And fight in the cause of Allah and know that Allah is All-Hearing, All-Knowing. (2:245)

… And had it not been for Allah's repelling men, some of them by the others, the earth would have become filled with disorder. But Allah is Munificent to *all* peoples. (2:252)

Let those then fight in the cause of Allah who would sell the present life for the Hereafter. And whoso fights in the cause of Allah, be he slain or

be he victorious, We shall soon give him a great reward.

And what is the matter with you *that* you fight not in the cause of Allah and of the weak—men, women and children—who say, "Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?"

Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak!

Dost thou not know of those to whom it was said: "Restrain your hands, observe Prayer and pay the Zakat?" And when fighting has been prescribed for them, behold! a section of them fear men as they should fear Allah, or with still greater fear; and they say, "Our Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?" Say, "The benefit of this world is little and the Hereafter will be better for him who fears *God*; and you shall not be wronged a whit." (4:75-78)

Fight, therefore, in the cause of Allah—thou art not made responsible except for thyself—and urge on the believers. It may be that Allah will restrain the might of those that disbelieve; and Allah is stronger in might and stronger in inflicting punishment. (4:85)

What has happened to you that you are divided into two parties regarding the hypocrites? And Allah has overthrown them because of what they earned…

They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allah. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;

Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allah had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make an offer of peace, then *remember that* Allah has allowed you no way *of aggression* against them.

You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.

It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and *pay* blood money to be handed over to his heirs, unless they remit it as charity. But if *the person slain* be of a people hostile to you, and be a believer, then *the offender* shall free a believing slave; and if he be of a people between whom and you is a pact, then *the offender shall pay* blood money to be handed over to his heirs, and free a believing slave. But whoso finds not *one*, then he shall fast for two consecutive months—a means of seeking forgiveness prescribed by Allah. And Allah is All-Knowing, Wise.

And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allah will be wroth with him and will curse him and will prepare for him a great punishment. (4:89-94)

Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit *still*. And to each Allah has promised good. And Allah has exalted those who strive above those who sit *still*, by a great reward,

Namely, by degrees of excellence *bestowed* by Him, and *by special* forgiveness and mercy. And Allah is Most Forgiving, Merciful. (4:96-97)

The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment; (5:34)

(With reference to the Torah):

And therein We prescribed for them: a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for *other* injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his *sins*; and whoso judges not by what Allah has sent down, these it is who are wrongdoers. (5:46)

They ask thee concerning the spoils *of war*. Say, "the spoils belong to Allah and the Messenger. (8:2)

O ye who believe! when you meet those who disbelieve, advancing in force, turn not *your* backs to them.

And whoso turns his back to them on such a day, unless manoeuvring for battle or turning to *join another* company, he indeed draws upon himself the wrath of Allah, and Hell shall be his abode. And an evil resort it is. (8:16-17)

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return *thereto*, then verily, the example of the former peoples has already gone *before them*.

And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. (8:39-40)

And know that whatever you take as spoils *in war*, a fifth thereof shall go to Allah and to the Messenger and to the kindred and orphans and the needy and the wayfarer, if you believe in Allah and in what We sent down to Our servant on the Day of Distinction[130]—the day when the two armies met—and Allah has the power to do all things. (8:42)

O ye who believe! when you encounter an army, remain firm, and remember Allah much that you may prosper.

And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart *from you*. And be steadfast; surely, Allah is with the steadfast.

And be not like those who came forth from homes to boast *of their deeds* and to make a display to the people and they prevent *people* from reaching the path of Allah, and Allah encompasses all that they do. (8:46-48)

And if thou fearest treachery from a people, throw back to them *their covenant* with equity. Surely, Allah loves not the treacherous. (8:59)

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. (8:62)

It does not behove a Prophet that he should have captives until he engages in regular fighting in the land… (8:68)

So eat of that which you have won *in war* as lawful and good, and fear Allah…

O Prophet, say to the captives who are in your hands, "If Allah knows any good in your hearts, He will give you better than that which has been taken from you, and will forgive you… (8:70-71)

… But if they seek your help in *the matter of* religion, then it is your duty to help them, except against a people between whom and yourselves there is a treaty… (8:73)

This is a declaration of *complete* absolution on the part of Allah and His Messenger *from all obligation* to the idolaters with whom you had made promises.

So go about in the land for four months, and know that you cannot frustrate *the plan of* Allah and that Allah will humiliate the disbelievers.

And *this is* a proclamation from Allah and His Messenger to the people on the day of the Greater Pilgrimage, that Allah is absolved of the idolaters, and so is His Messenger. So if you repent, it will be better for you; but if you turn away, then know that you cannot frustrate *the plan of* Allah. And give tidings of a painful punishment to those who disbelieve.

Excepting those of the idolaters with whom you have entered into a treaty and who have not fallen short of fulfilling their obligation to you nor aided anyone against you. So fulfil to these the treaty *you have* made with them till their term. Surely, Allah loves those who are righteous.

And when the consecrated months have passed, kill the idolaters wherever you find them and take them *prisoners*, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakat, then leave their way *free*. Surely, Allah is Most Forgiving, Merciful.

And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge.

How can there be a treaty of *these* idolaters with Allah and His Messenger, except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they stand true to you, stand true to them. Surely, Allah loves those who are righteous.

How *can it be* when, if they prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious.

They barter the Signs of Allah for a paltry price and turn *men* away from His way. Evil indeed is that which they do.

They observe not any tie of relationship or covenant in respect of anyone who trusts *them*. And it is they who are transgressors.

But if they repent and observe Prayer and pay the Zakat, then they are your brethren in faith. And We explain the Signs for a people who have knowledge.

And if they break their oaths after their covenant, and *revile* your religion, then fight *these* leaders of disbelief—surely they have no regard for their oaths—that they may desist. (9:1-12)

Those who believe and emigrate *from their homes for the sake of God* and strive in the cause of Allah with their property and their persons have the highest rank in the sight of Allah. And it is they who shall triumph. (9:20)

Fight those from among the People of the Book who believe not in Allah, nor in the Last Day, nor hold as unlawful what Allah and His Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax with *their own* hand *submissively* and acknowledge their subjection. (9:29)

And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*. (17:34)

Permission *to fight* is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them—

Those who have been driven out from their homes unjustly only because they said, "Our Lord is Allah"—And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty— (22:40-41)

… And whoso retaliates with the like of that with which he has been afflicted and is then transgressed against, Allah will surely help him. Allah is indeed the Effacer of sins *and* is Forgiving. (22:61)

If the hypocrites, and those in whose heart there is disease, and those who spread baseless rumours in the city, do not desist, We shall surely make you stand up against them; then they will no longer tarry around you but a little.

Then they will be accursed. Wherever they are found, they will be seized, and cut into pieces.

Such has been the way of Allah *in the case of* those who passed away before, and thou wilt never find a change in the way of Allah. (33:61-63)

(Referring to the Believers):

And those who, when a wrong is done to them, defend themselves. (42:40)

And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.

But there is no blame on those who defend themselves after they have been wronged.

The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

And he who is patient and forgives—that surely is a matter of strong determination. (42:41-44)

And when you meet *in regular battle* those who disbelieve, smite *their* necks; and, when you have overcome them, bind fast the fetters—then

afterwards either *release them as a* favour or *by taking* ransom—until the war lays down its burdens. That *is the ordinance*… (47:5)

And those who believe say, "Why is not a Surah revealed?" But when a decisive Surah is revealed and fighting is mentioned therein, you will see those whose hearts are diseased looking at you with a look of one dazed by the shadow cast upon him by death. So ruin seize them! (47:21)

And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it return to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.

Surely *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you. (49:10-11)

Whatever Allah has given to His Messenger as spoils from the people of the towns is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate *only* among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from *that*. And fear Allah; surely, Allah is Severe in retribution.

These spoils are for the poor Refugees who have been driven out from their homes and their possessions while seeking grace from Allah and *His* pleasure, and helping Allah and His Messenger. These it is who are true *in their faith*. (59:8-9)

Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable.

Allah only forbids you, respecting those who have fought against you on account of *your* religion, and have driven you out of your homes, and have helped *others* in driving you out, and whosoever makes friends of them—it is these that are the transgressors. (60:9-10)

Verily, Allah loves those who fight in His cause arrayed in *solid* ranks, as though they were a *strong* structure cemented with *molten* lead. (61:5)

PUBLIC ADMINISTRATION

And it is by the *great* mercy of Allah that thou art kind towards them, and if thou hadst been rough *and* hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters *of importance*; and when thou art determined, then put thy trust in Allah… (3:160)

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice… (4:59)

O ye who believe! Obey Allah, and obey *His* Messenger and those who are in authority over you… (4:60)

O ye who believe! Be strict in observing justice, being witness for the sake of Allah, even though it be against yourselves or *against* parents and kindred… (4:136)

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness… (5:9)

(Referring to the believers):

And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them,

And those who, when a wrong is done to them, defend themselves. (42:39-40)

PUNISHMENTS

And if you *desire to* punish *the oppressors*, then punish *them* to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient. (16:127)

And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act*

brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers. (42:41)

Lewdness[131]

And those of your women who are guilty of lewdness—call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtake them or Allah open for them a way.

And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allah is Oft-Returning *with compassion and is* Merciful.

Verily, Allah undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allah turns with mercy; and Allah is All-Knowing, Wise. (4:16-18)

O wives of the Prophet! if any of you be guilty of manifestly dishonourable conduct, the punishment will be doubled for her… (33:31)

Adultery[132]

And come not near unto adultery; surely, it is a foul thing and an evil way. (17:33)

The adulteress and the adulterer (or the fornicatress and the fornicator)—flog each one of them with a hundred stripes. And let not pity for the twain take hold of you regarding the *execution of the* divine law, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.

The adulterer (or fornicator) shall not marry but an adulteress (or a fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers.

And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence *thereafter,* and it is they that are the transgressors,

Except those who repent thereafter and make amends, for truly Allah is Most Forgiving, Merciful.

And as for those who calumniate their wives, and have not witnesses except themselves—the evidence of any one of such people *shall suffice* if he bears witness four times in the name of Allah *saying* that he is surely of those who speak the truth.

And *his* fifth *oath shall be to say* that Allah's curse be upon him if he be of the liars.

But it shall avert the punishment from her if she bears witness four times in the name of Allah *saying* that he is of the liars.

And *her* fifth *oath shall be to say* that the wrath of Allah be upon her if he speaks the truth. (24:3-10)

(Speaking of the traits of the servants of God):

And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for just cause, nor commit fornication, and he who does that shall meet with the punishment of sin. (25:69)

O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. (60:13)

Killing & Murder

O ye who believe! *equitable* retaliation *in the matter of* the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female. But if one is granted any remission by one's brother, then pursuing *the matter for the realization of the blood money* shall be done with fairness and *the murderer* shall pay him the blood money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.

And there is life for you in *the law of* retaliation, O men of understanding, that you may enjoy security. (2:179-180)

(Speaking of the disbelievers):

Surely, those who deny the Signs of Allah and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers. (3:22-23)

… And kill not yourselves[133]… (4:30)

It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and *pay* blood money to be handed over to his heirs, unless they remit it as charity. But if *the person slain* be of a people hostile to you, and be a believer, then *the offender* shall free a believing slave; and if he be of a people between whom and you is a pact, then *the offender shall pay* blood money to be handed over to his heirs, and free a believing slave. But whoso finds not *one*, then he shall fast for two consecutive months—a means of seeking forgiveness prescribed by Allah. And Allah is All-Knowing, Wise.

And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allah will be wroth with him and will curse him and will prepare for him a great punishment. (4:93-94)

… We prescribed for the Children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind… (5:33)

And in like manner have their associates made the killing of their children *appear* beautiful to many of the idolaters that they may ruin them and cause them confusion in their religion… (6:138)

Losers indeed are they who kill their children foolishly for lack of knowledge, and make unlawful what Allah has provided for them, forging a lie against Allah. They have indeed gone astray and are not rightly guided. (6:141)

Say, "Come, I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as a partner and that you must treat parents with exceeding kindness, and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand. (6:152)

Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin. (17:32)

And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*. (17:34)

(Speaking of the traits of the servants of God):

And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for just cause, nor commit fornication, and he who does that shall meet with the punishment of sin. (25:69)

O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. (60:13)

Stealing

And *as for* the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allah. And Allah is Mighty, Wise.

But whoso repents after his transgression and amends, then will Allah surely turn to him in mercy; verily, Allah is Most Forgiving, Merciful. (5:39-40)

Treason

The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off

on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

Except those who repent before you have them in your power. So know that Allah is Most Forgiving, Merciful. (5:34-35)

Oppression

And if you *desire to* punish *the oppressors*, then punish *them* to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient. (16:127)

Section 10
VIRTUES PROMOTED BY ISLAM

Brotherhood, Calling unto God and righteousness, Charity, Cleanliness, Covenants, Feeding the poor, Forgiveness, Good companionship, Gratefulness, Greetings, Honesty, Justice, Kindness, Knowledge, Love of God, Loyalty, Meekness, Nearness to God, Obedience, Patience, Peace, Reflection, Repentance, Respect of the Prophet, Righteousness, Spending in the way of God, Striving in the way of God, Trust in God, Weighing and Measuring correctly.

BROTHERHOOD

And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers… (3:104)

Surely, those who have believed and left their homes and striven with their property and their persons for the cause of Allah, and those who have given *them* shelter and help—are indeed mutual friends... (8:73)

And the believers, men and women, are friends one of another... (9:71)

And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (49:10)

Surely *all* believers are brothers. So make peace between brothers… (49:11)

O mankind, We have created you from a male and a female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you… (49:14)

CALLING UNTO GOD and RIGHTEOUSNESS

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper. (3:105)

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah… (3:111)

They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous. (3:115)

… And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment. (5:3)

And the believers, men and women, are friends of one another. They enjoin good and forbid evil and observe Prayer and pay the Zakat and obey Allah and His Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty, Wise. (9:71)

They are the ones who turn *to God in repentance*, who worship *Him*, who praise *Him*, who go about in the land *serving Him*, who bow down *to God*, who prostrate themselves *in prayer*, who enjoin good and forbid evil, and who watch the limits *set* by Allah. And give glad tidings to those who believe. (9:112)

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best… (16:126)

And enjoin Prayer on thy people, and be constant therein… (20:133)

… And invite thou to thy Lord, for surely, thou followest the right guidance. (22:68)

… And call *mankind* to thy Lord… (28:88)

And who is better in speech than he who invites *men* to Allah and does good works and says, "I am surely of those who submit?" (41:34)

(In the context of the exhortation to remain steadfast and not get divided):

To this, then, do thou invite *mankind*… (42:16)

And keep on exhorting; certainly exhortation benefits the believers. (51:56)

So go on reminding; surely, reminding is profitable.

He who fears will soon heed;

But the reprobate will turn aside from it,

He who is to enter the great Fire. (87:10-13)

Admonish, therefore, for thou art but an admonisher; (88:22)

Again, he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy. (90:18)

Surely, man is in *a state of* loss,

Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast. (103:3-4)

CHARITY

… *Truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; … (2:178)

A kind word and forgiveness are better than charity followed by injury…

O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day… (2:264-265)

If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; … (2:272)

These alms are for the poor who are detained in the cause of Allah and are unable to move about in the land. The ignorant man thinks them to be free from want because of *their* abstaining *from begging*. Thou shalt know them by their appearance; they do not beg of men with importunity. And whatever of wealth you spend, surely, Allah has perfect knowledge thereof. (2:274)

And when *other* relations and orphans and the poor are present at the division *of heritage*, give them *something* therefrom and speak to them words of kindness. (4:9)

The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the *freeing of* slaves, and for those in debt, and for the cause of Allah, and for the wayfarer—an ordinance from Allah. And Allah is All-Knowing, Wise. (9:60)

… Surely, Allah rewards the charitable. (12:89)

(Referring to the righteous):

And in their wealth is a share belonging to the beggar and the destitute. (51:20)

(Speaking of the people who are not niggardly):

Those who are constant in their Prayer,

And those in whose wealth there is a recognised right

For the beggar and the destitute who begs not. (70:24-26)

(Referring to the virtuous):

And they feed, for love of Him, the poor, the orphan, and the prisoner,

Saying, "We feed you for Allah's pleasure *only*. We desire no reward nor thanks from you. (76:9-10)

Hast thou seen him who rejects the religion?

That is the one who drives away the orphan,

And urges not the feeding of the poor.

So woe to those who pray,

But are unmindful of their Prayer.

Those who show off.

And they deprive people of even small benefits. (107:2-8)

CHASTITY

See the section on Chastity and *Hijab* given under Islamic Institutions.

CLEANLINESS and PURITY (physical and spiritual)

And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams… And they will have therein mates perfectly pure, and therein will they abide. (2:26)

… And We commanded Abraham and Ishmael, *saying*, "Purify My House[134] for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*." (2:126)

(The prayer of the Prophet Abraham):
"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise." (2:130)

Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know. (2:152)

And they ask thee concerning menstruation. Say, "It is indisposition, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allah has commanded you. Allah loves those who turn to Him and loves those who keep themselves clean." (2:223)

… For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; *there are* also spouses purified *by Allah* and Allah's pleasure… (3:16)

And *remember* when the angels said, "O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples." (3:43)

Verily, Allah has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error. (3:165)

O ye who believe! approach not Prayer when you are mentally dazed till you clearly know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or *you are* on a journey *while unclean*, or *if* one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands… (4:44)

Dost thou not know of those who hold themselves to be pure? Nay, it is Allah Who purifies whomsoever He pleases, and they will not be wronged a whit. (4:50)

O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are* on a journey *while unclean*, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allah desires not that He should place you in difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful. (5:7)

Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby… (9:103)

… A mosque which was founded upon piety from the *very* first day is surely more worthy that thou shouldst stand *to pray* therein. In it are men who love to become purified, and Allah loves those who purify themselves. (9:108)

But he who comes to Him as a believer having done good deeds, for such are the highest ranks—
Gardens of Eternity, beneath which rivers flow; they will abide therein *for ever*. And that is the recompense of those who keep themselves pure. (20:76-77)

"Then let them accomplish the task of cleansing themselves, and fulfil their vows, and go around the Ancient House." (22:30)

… And but for the grace of Allah and His mercy upon you, not one of you would ever be pure, but Allah purifies whom He pleases. And Allah is All-Hearing, All-Knowing. (24:22)

(Addressing the wives of the Holy Prophet):

And stay in your houses *with dignity*, and do not embellish yourselves in the style of embellishment during the days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely Allah desires to remove from you *all* uncleanliness, O Members of the Household, and purify you completely. (33:34)

… And when you ask them (the wives of the Prophet) for anything, ask them from behind a curtain. That is purer for your hearts and their hearts… (33:54)

… And whoso purifies himself, purifies himself only to his own advantage… (35:19)

That this is indeed a noble Qur'an,
In a well-preserved Book,
Which none shall touch except those who are purified. (56:78-80)

He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, although they had been, before, in manifest misguidance; (62:3)

O thou that has wrapped *thyself with thy mantle*!
Arise and warn.
And thy Lord do thou extol,
And thy garments do thou purify.
And uncleanliness do thou shun, (74:2-6)

He frowned and turned aside,
Because there came to him the blind man.
And what makes thee know that he may be seeking to purify himself,
Or he may take heed and the Reminder may benefit him? (80:2-5)

Verily, he *truly* prospers who purifies himself, (87:15)

And *by* the soul and its perfection—
And He revealed to it what is wrong for it and what is right for it—
He indeed prospers who purifies it,
And he who corrupts it is ruined. (91:8-11)

But the righteous *one* shall be kept away from it (the Fire),
Who gives his wealth to become purified. (92:18-19)

COVENANTS, CONTRACTS, OATHS and TRUSTS

O Children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear. (2:41)

(Speaking of the righteous):
… Those who fulfil their promise when they have made one… (2:178)

And make not Allah a target for your oaths that you may thereby abstain from doing good and acting righteously and making peace between men…
Allah will not call you to account for such of your oaths as are vain, but He will call you to account for what your hearts have earned… (2:225-226)

O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write *it* in your presence faithfully; and no scribe should refuse to write, because Allah has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allah, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not *available*, then a man and two women, of such as you like as witness, so that if either of

the two *women* should err *in memory*, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time *of payment.* This is more equitable in the sight of Allah and makes testimony surer and is more likely to keep you away from doubts; *therefore omit not to write* except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness. And if you do *that*, then certainly it shall be disobedience on your part. And fear Allah. And Allah grants you knowledge and Allah knows all things well.

And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allah, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allah is well aware of what you do. (2:283-284)

Verily, Allah commands you to make over the trust to those entitled to them… (4:59)

O ye who believe! fulfil *your* compacts… (5:2)

And indeed Allah did take a covenant from the Children of Israel…

So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted…. (5:13-14)

Allah will not call you to account for *such of* your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with *such* average *food* as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not *the means* shall fast for ten days. That is the expiation of your oaths when you have sworn *them*. And do keep your oaths… (5:90)

… And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember. (6:153)

O ye who believe! do not betray Allah and the Messenger while you *so often* betray your trusts and you know it. (8:28)

… Those of the idolaters with whom you have entered into a treaty and who have not fallen short of fulfilling their obligations to you nor aided anyone against you. So fulfil to these the treaty *you have* made with them till their term. Surely, Allah loves those who are righteous. (9:4)

And fulfil the covenant of Allah when you have made; and break not the oaths after making them firm, while you made Allah your surety. Certainly, Allah knows what you do. (16:92)

And make not your oaths a means of deceit between you; or *your* foot will slip after it has been firmly established… (16:95)

Surely, success does come to the believers, …
… Who are watchful of their trusts and their covenants… (23:2, 9)

… And a covenant with Allah is certainly accountable for. (33:16)

Among the believers are men who have been true to the covenant they made with Allah. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least; (33:24)

Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But the man bore it. Indeed he was too cruel *to himself*, unmindful of the consequences. (33:73)

Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The Hand of Allah is over their hands. So whoever breaks *his oath*, breaks *it* to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward. (48:11)

(Speaking of the people who will be honoured in the Gardens):

And those who are watchful of their trusts and their covenants,

And those who are upright in their testimonies, (70:33-34)

FEEDING THE POOR

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey *shall fast* the same number of other days; and for those who are able to fast *only* with great difficulty is an expiation—the feeding of a poor man… (2:185)

Allah will not call you to account for *such of* your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with *such* average *food* as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not *the means* shall fast for three days. That is the expiation of your oaths when you have sworn *them*. And do keep your oaths… (5:90)

O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, *the same* to be brought as an offering to the Ka'ba; or as an expiation *he shall have* to feed poor persons, or fast an equivalent number *of days*, so that he may taste the penalty of his deed… (5:96)

(Referring to God's exhortation to Abraham):

"And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

"That they may witness *its* benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of *the class of* cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy. (22:28-29)

And among the sacred Signs of Allah We have appointed for you the sacrificial camels. In them there is *much* good for you. So mention the name of Allah over them as they stand tied up in lines. And when they fall down *dead* on their sides, eat thereof and feed him who is *needy but* contented and him who supplicates… (22:37)

As to those who call their wives 'mothers', and then would go back on what they have said, *the penalty for it* is the freeing of a slave before they touch each other. This is what you are admonished with. And Allah is Well-Aware of what you do.

But whoso does not find *one*, he must fast for two consecutive months, before they touch each other. And whoso is not able to do so, should feed sixty poor people… (58:4-5)

(Referring to the inmates of Hell):

Seize him and fetter him,

Then cast him into Hell.

Then put him into a chain the length of which is seventy cubits;

Verily, he did not believe in Allah, the Great,

And he did not urge the feeding of the poor. (69:31-35)

(The inmates of Heaven will inquire about the inmates of Hell):

"What has brought you into 'Saqar'?"

They will say, "We were not of those who offered Prayers,

"Nor did we feed the poor.

"And we indulged in objectionable talk with those who indulge therein.

"And we used to deny the Day of Judgment,

"Until death overtook us." (74:43-48)

(Referring to the virtuous ones):

They fulfil *their* vow, and fear a day the evil of which is widespread.

And they feed, for love of Him, the poor, the orphan, and the prisoner,

Saying, "We feed you for Allah's pleasure *only*. We desire no reward nor thanks from you.

"Verily, we fear from our Lord a frowning and distressful day." (76:8-11)

As for man, when his Lord tries him and honours him and bestows favours on him, he says, "My Lord has honoured me."

But when He tries him and straitens for him his *means of* subsistence, he says, "My Lord has disgraced me."

Nay, but you honour not the orphan,

And you urge not one another to feed the poor,

And you devour the heritage *of other people* wholly,

And you love wealth with exceeding love. (89:16-21)

And We have showed him two ascending paths of nobility.

But he did not follow the path of 'Aqabah'.

And what should make thee know what the 'Aqabah' is?

It is the freeing of a slave.

Or feeding in a day of hunger

An orphan near of kin,

Or a poor man *lying* in the dust. (90:11-17)

Hast thou seen him who rejects the religion?

That is the one who drives away the orphan,

And urges not the feeding of the poor.

So woe to those who pray,

But are unmindful of their Prayer.

Those who show off,

And they deprive people of even small benefits. (107:2-8)

FORGIVING OTHERS

(With reference to those who want the believers to turn to disbelief):

… But forgive and turn away *from them*, till Allah brings about His decree… (2:110)

And vie with one another in asking for forgiveness from your Lord…

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good; (3:134-135)

… So pardon them and ask forgiveness for them… (3:160)

Whether you make public a good deed or conceal it, or pardon an evil, Allah is certainly the Effacer of sins *and is* All-Powerful. (4:150)

… They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them. So pardon them and show forbearance. Surely Allah loves those who do good. (5:14)

Take to forgiveness, and enjoin kindness, and turn away from the ignorant. (7:200)

… Let them forgive and forbear. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful. (24:23)

And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord,

And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive, (42:37-38)

And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers. (42:41)

Say to those who believe, that they exercise forgiveness towards those who do not expect the promised days of Allah *to come to pass*, that He may requite a people for what they earn. (45:15)

O ye who believe! surely among your wives and your children are *some that are really* your enemies, so beware of them. And if you overlook and forgive and pardon, then surely, Allah is Most Forgiving, Merciful. (64:15)

GOOD COMPANIONSHIP and FRIENDSHIP

Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allah… (3:29)

O ye who believe! Take not others than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths, and what their breasts conceal is greater still…

Behold, you are those who love them, but they love you not… (3:119-120)

And whoso obeys Allah and this Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

Those who take disbelievers for friends rather than believers. Do they seek honour at their hands? Then *let them remember that* all honour belongs to Allah.

And He has already revealed to you in the Book that, when you hear the Signs of Allah being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them… (4:140-141)

O ye who believe! take not disbelievers for friends, in preference to believers… (4:145)

O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them… (5:52)

Your friend is only Allah and His Messenger and the believers who observe Prayer and pay the Zakat bowing to Him *with absolute sincerity*.

And those who take Allah and His Messenger and the believers for friends *should rest assured* that it is the party of Allah that must triumph.

O ye who believe! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allah if you are believers. (5:56-58)

Take to forgiveness, and enjoin kindness, and turn away from the ignorant. (7:200)

Do you think that you would be left alone, while Allah has not yet known those of you who strive *in the cause of Allah* and do not take *anyone* for an intimate friend beside Allah and His Messenger and the believers? … (9:16)

O ye who believe! take not your fathers and your brothers for friends, if they prefer disbelief to faith. And whoso befriends them from among you, it is they that are wrongdoers. (9:23)

O ye who believe! fear Allah and be with the truthful. (9:119)

And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; … (18:29)

Hast thou not seen those who make friends with a people with whom Allah is wroth? They are neither of you nor of them, and they swear to falsehood knowingly. (58:15)

Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even thou they be their fathers, or their sons or their brethren, or their kindred… (58:23)

O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you *and* drive out the Messenger and yourselves *from your homes merely* because you believe in Allah, your Lord. If you go forth, to strive in My cause and seek My pleasure, *take them not for friends*, sending them *messages of* love in secret, while I know best what you conceal and what you reveal. And whoever of you does so, has, surely, lost the right path. (60:2)

Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable.

Allah only forbids you, respecting those who have fought against you on account of *your* religion, and have driven you out of your homes, and have helped *others* in driving you out, that you make friends of them, and whosever makes friends of them—it is these that are the transgressors. (60:9-10)

O ye who believe! make not friends of a people with whom Allah is wroth; … (60:14)

(Referring to good companionship in the Heaven):

And thou, O soul at peace!

Return to thy Lord well pleased *with Him and* He well pleased *with thee*,

So enter thou among My chosen servants,

And enter thou My Garden. (89:28-31)

GRATEFULNESS

Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me. (2:153)

O ye who believe! eat of the good things We have provided for you, and render thanks to Allah, if it is He Whom you worship. (2:173)

… Allah desires *to give* you facility and He desires not hardship for you, and that you may exalt Allah for His having guided you and that you may be grateful. (2:186)

And Allah had *already* helped you at Badr[135] when you were weak. So take Allah for your Protector that you may be grateful. (3:124)

… And Allah will certainly reward the grateful. (3:145)

Why should Allah punish you, if you are thankful and *if* you believe? And Allah is Appreciating, All-Knowing. (4:148)

… Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful. (5:7)

… Thus does Allah explain to you His Signs that you may be grateful. (5:90)

And in like manner have We tried some of them by others, that they may say, "Is it these whom Allah has favoured from among us?" Does not Allah know best those who are grateful? (6:54)

Say, "Who delivers you from the calamities of the land and the sea, *when* you call upon Him in humility and in secret, *saying*, 'If He deliver us from this, we will surely be of those who are grateful?'" (6:64)

And *as for* the good land, its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily. In like manner do We vary the Signs for a people who are grateful. (7:59)

God said, "O Moses, I have chosen thee above the people *of thy time* by My messages and by My word. So take hold of that which I have given thee and be of the grateful." (7:145)

And remember *the time* when you were few *and* deemed weak in the land, *and* were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful. (8:27)

And We did send Moses with Our Signs, *saying*, "Bring forth thy people from every kind *of* darkness into light, and remind them of the days of Allah." Surely, therein are Signs for every patient *and* thankful person. (14:6)

(Addressing the Children of Israel):

And *remember also the time* when your Lord declared, "If you are grateful, I will, surely bestow more *favours* on you; but if you are ungrateful, *then know that* My punishment is severe indeed." (14:8)

(Referring to the prayer of Abraham for his children):

"Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful. (14:38)

And He it is Who has subjected *to you* the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou seest the ships ploughing through it, *that you may thereby journey* and that you may seek of His bounty and that you may be grateful. (16:15)

And Allah brought you forth from the wombs of your mothers while you knew nothing, and gave

you ears and eyes and hearts, that you might be grateful. (16:79)

So eat of the lawful *and* good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship. (16:115)

And We taught him (David) the making of coats of mail for you, that they might protect you from each other's violence. Will you then be thankful? (21:81)

And among the sacred Signs of Allah We have appointed for you the sacrificial camels. In them there is *much* good for you. So mention the name of Allah over them as they stand tied up in lines. And when they fall down *dead* on their sides, eat thereof and feed him who is *needy but* contented and him who supplicates. Thus have We subjected them to you, that you may be thankful. (22:37)

And He it is Who has made the night and the day, each following the other, for him who desires to remember, or desires to be grateful. (25:63)

(Solomon's prayer):

… "My Lord, enable me to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do *such* good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants." (27:20)

… And whosoever is grateful is grateful for the good of his *own* soul; but whosoever is ungrateful, truly my Lord is Self-Sufficient, Generous. (27:41)

And of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may be grateful. (28:74)

… Then seek sustenance from Allah, and worship Him, and be grateful to Him. Unto Him will you be brought back. (29:18)

And among His Signs *is this*, that He sends the winds as bearers of glad tidings and that He may make you taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, and that you may be grateful. (30:47)

And We bestowed wisdom on Luqman, *saying*, "Be grateful to Allah;" and whoso is grateful, is grateful only for *the good of* his own soul. And whoso is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy. (31:13)

And We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—"Give thanks to Me and to thy parents. Unto Me is the *final* return." (31:15)

Dost thou not see that the ships sail on the sea by the favour of Allah, that He may show you of His Signs? Therein surely are Signs for everyone who is patient *and* grateful. (31:32)

They made for him (Solomon) what he desired; palaces and statues, and basins like reservoirs, and large cooking vessels fixed in their places: "Work ye, O House of David gratefully;" but few of My servants are grateful. (34:14)

And the two seas are not alike: this one palatable, sweet *and* pleasant to drink, and the other, salt *and* bitter. And from each you eat fresh meat, and take forth ornaments which you wear. And thou seest the ships therein ploughing *the waves* that you may seek of His bounty, and that you may be grateful. (35:13)

(Referring to the reviving of the dead earth and the placing therein of gardens and springs):

That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful? (36:36)

If you are ungrateful, surely Allah is Self-Sufficient *being independent* of you. And He is not pleased with ingratitude in His servants. But if you show gratefulness, He likes it in you… (39:8)

Aye, worship Allah and be among the thankful. (39:67)

And of His Signs are the sailing ships on the sea like mountain tops:

If He *so* will, He can cause the wind to become still so that they become motionless upon

the surface thereof—in that, surely, are Signs for every person who is most patient and grateful— (42:33-34)

And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months, till, when he attains his full maturity and reaches *the age of* forty years, he says, "My Lord, grant me *the power* that I may be grateful for Thy favour which Thou has bestowed upon me and upon my parents, and that I may do such good works as may please Thee… (46:16)

We sent storm of stones upon them except the family of Lot, whom We delivered by early dawn,

As a favour from Us. Thus do We reward him who is grateful. (54:35-36)

We created man from a mingled sperm-drop which We cause to pass through trials; then We turned him into a hearing, seeing being.

We have shown him the Way, whether he be grateful or ungrateful. (76:3-4)

And as for the bounty of thy Lord, do relate *it to others*. (93:12)

GREETING

And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. Surely, Allah takes account of all things. (4:87)

O ye who believe! when you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, "Thou art not a believer."… (4:95)

And when those who believe in Our Signs come to thee, say: "Peace be unto you!..." (6:55)

O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful. (24:28)

… But when you enter houses, salute your people—a greeting from your Lord, full of blessing and purity… (24:62)

And the servants of the Gracious *God* are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, "Peace!" (25:64)

Say, "All praise belongs to Allah, and peace be upon those servants of His whom He has chosen…" (27:60)

And when they hear vain talk, they turn away from it and say, "Unto us our works and unto you your works. Peace be to you. We seek not the ignorant." (28:56)

Allah and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace. (33:57)

Therefore, turn aside from them, and say, "Peace"… (43:90)

HONESTY and TRUTHFULNESS

And confound not truth with falsehood nor hide the truth, knowingly. (2:43)

And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and a manifest sin. (4:113)

… And who can be more truthful than Allah in word? (4:123)

Allah will say, "This is a day when *only* the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide for ever. Allah is well pleased with them, and they are well pleased with Him; that indeed is a great triumph." (5:120)

O ye who believe! fear Allah and be with the truthful. (9:119)

And say to My servants that they should speak that which is best… (17:54)

And those who bear not false witness…

It is such as will be rewarded a lofty station *in Paradise* because they were steadfast, and they will be received therein with greeting and peace,

Abiding therein. Excellent it is as a place of rest and as an abode. (25:73, 76-77)

… So Allah will surely distinguish those who are truthful and He will surely distinguish the liars *from the truthful*. (29:4)

That Allah may reward the truthful for their truth, and punish the hypocrites if He so please, or turn to them in mercy. Verily Allah is Most Forgiving, Merciful. (33:25)

O ye who believe! fear Allah, and say the right word. (33:71)

Who, then, is more unjust than he who lies against Allah or he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

But he who has brought the truth, and *he who* testifies to it *as such*—these it is who are the righteous. (39:33-34)

Verily, the righteous will be in the midst of Gardens and streams,

In the seat of truth with an Omnipotent King. (54:55-56)

O ye who believe! why do you say what you do not do?

Most hateful is it in the sight of Allah that you say what you do not do. (61:3-4)

Then as for him who gives and is righteous,

And he testifies to all that is good,

We will facilitate for him *every* facility.

But as for him who is niggardly and is *disdainfully* indifferent,

And rejects what is right,

We will make easy for him the path to distress.

And his wealth shall not avail him when he perishes. (92:6-12)

Surely, man is in *a state of* loss,

Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast. (103:3-4)

JUSTICE and EQUITY

O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write *it* in your presence faithfully; and no scribe should refuse to write, because Allah has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allah, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not *available*, then a man and two women, or such as you like as witnesses, so that if either of two *women* should err *in memory*, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time *of payment*. This is more equitable in the sight of Allah and makes testimony surer and is more likely to keep you away from doubts; *therefore omit not to write* except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness…

And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allah, his Lord. And conceal not testimony… (2:283-284)

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing. (4:59)

We have surely sent down to thee the Book comprising the truth, that you mayest judge between men by that which Allah has taught thee… (4:106)

O ye who believe! be strict in observing justice, being witnesses for the sake of Allah, even though it be against yourselves or *against* parents

and kindred. Whether he be rich or poor, Allah is more regardful of them both *than you are*. Therefore follow not low desires so that you may *be able to* act equitably. And if you conceal *the truth* or evade *it*, then *remember that* Allah is well aware of what you do. (4:136)

O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do. (5:9)

(Speaking of the hypocrites):
They are habitual listeners to falsehood, devourers of things forbidden. If they come to thee *for judgment*, judge between them or turn aside from them… And if thou judge, judge between them with justice. Surely, Allah loves those who are just. (5:43)

… And whoso judges not by that which Allah has sent down, these it is who are the disbelievers. (5:45)

(With reference to the Torah):
And therein We prescribed for them: a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for *other* injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his *sins*; and whoso judges not by what Allah has sent down, these it is who are wrongdoers. (5:46)

And let the People of the Gospel judge according to what Allah has revealed therein, and who judges not by what Allah has revealed, these it is who are the rebellious. (5:48)

And We have revealed unto thee the Book comprising the truth *and* fulfilling that which was *revealed* before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, *turning away* from the truth which has come to thee… (5:49)

And *We have revealed the Book to thee bidding thee* to judge between them by that which Allah has revealed and not to follow their evil inclinations… (5:50)

… And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember. (6:153)

Say, "My Lord has enjoined justice…" (7:30)

Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin;… (16:91)

And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn away.
And if *they consider* the right *to be* on their side, they come to him running in *all* submission.
Is it that there is a disease in their hearts? Or do they doubt, or do they fear that Allah and His Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.
The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say: "We hear and we obey." And it is they who will prosper. (24:49-52)

"O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah."… (38:27)

… Say, "I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you…" (42:16)

And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (49:10)

So weigh all things in justice and fall not short of the measure. (55:10)

Verily, We sent down Our Messengers with manifest Signs and sent down with them the Book

and the Balance that people may act with justice… (57:26)

Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable. (60:9)

KINDNESS

A kind word and forgiveness are better than charity followed by injury… (2:264)

And it is by the *great* mercy of Allah that thou art kind towards them, and if thou hadst been rough *and* hard-hearted, they would surely have dispersed from around thee… (3:160)

… And *fear Him particularly respecting* ties of relationship… (4:2)

Take to forgiveness, and enjoin kindness, and turn away from the ignorant. (7:200)

And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly. (17:27)

And let not those who possess wealth and plenty among you swear not to give *aught* to the kindred and to the needy and to those who have left their homes in the cause of Allah… (24:23)

… And some of the blood relations are nearer to each other than others from among the believers and the Emigrants according to the Book of Allah, except for the voluntary favours you may bestow upon your special friends in a goodly manner… (33:7)

Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable. (60:9)

Kindness to orphans

And *remember the time* when We took a covenant from the Children of Israel: "You shall worship *nothing* but Allah and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakat;"… (2:84)

They ask thee what they shall spend. Say, "Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it well." (2:216)

… And they ask thee concerning the orphans. Say: "Promotion of their welfare is *an act of* great goodness. And if you intermix with them, they are your brethren… (2:221)

And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely it is a great sin.

And if you fear that you, *the society*, may fail to do justice in matters concerning orphans *in the aftermath of war* then marry women of your choice two or three or four… (4:3-4)

And test *the understanding of* the orphans until they attain *the age of* marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up… And when you deliver to them their property, then call witness in their presence. And Allah is sufficient as a Reckoner. (4:7)

And when *other* relations and orphans and the poor are present at the division *of heritage*, give them *something* therefrom and speak to them words of kindness. (4:9)

Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire. (4:11)

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands

possess. Surely, Allah loves not the proud *and* the boastful. (4:37)

And they seek of thee the decision *of the Law* with regard to women. Say, "Allah gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you desire to marry, and *concerning* the weak among children. And *He enjoins you to* observe equity towards the orphans. And whatever good you do, surely Allah knows it well. (4:128)

And approach not the property of the orphan, except *in a way* which is best, till he attains his maturity… (6:153)

And come not near the property of the orphan, except in the best way, until he attains his maturity… (17:35)

Nay, but you honour not the orphan,
And you urge not one another to feed the poor, (89:18-19)

And We showed him two ascending paths of nobility.
But he did not follow the path of "Aqabah"..
And what should make you know what the "Aqabah" is?
It is the freeing of a slave.
Or the feeding in a day of hunger
An orphan near of kin,
Or a poor man *lying* in the dust. (90:11-17)

So the orphan, oppress not,
And as for the beggar chide him not, (93:10-11)

Hast thou seen him who rejects religion?
That is the one who drives away the orphan,
And urges not the feeding of the poor. (107:2-4)

Kindness to parents

And *remember the time* when We took a covenant from the Children of Israel: "You shall worship *nothing* but Allah and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakat;"… (2:84)

They ask thee what they shall spend. Say, "Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it well." (2:216)

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful. (4:37)

(Abraham's prayer):
"Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place." (14:42)

Thy Lord has commanded, "Worship none but Him, and *show* kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with kind words.
"And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'" (17:24-25)

… And he (Yahya) was pious
And dutiful toward his parents. And he was not haughty *and* rebellious. (19:14-15)

And We have enjoined on man kindness to his parents; but if they contend with you so that you *too* may associate partners with Me, of which you have no knowledge whatsoever, then obey them not. Unto Me is your return, and I shall inform you of what you did. (29:9)

And We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—"Give thanks to Me and to thy parents. Unto Me is the *final* return.
"And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind

companion to them in *all* worldly affairs… (31:15-16)

And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months, till, when he attains his full maturity and reaches *the age of* forty years, he says, "My Lord, grant me *the power* that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit *to Thee*." (46:16)

KNOWLEDGE and WISDOM

… He (Moses) said, "I seek refuge with Allah from being one of the ignorant." (2:68)

He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good… (2:270)

… And Allah grants you knowledge and Allah knows all things well. (2:283)

But those among them who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakat and those who believe in Allah and the Last Day. To these will We surely give a great reward. (4:163)

Then on the Day of Resurrection He will disgrace them and will say, "Where are My 'partners' for whose sake you used to oppose *the Prophets*?" Those endowed with knowledge will say, "This day disgrace and affliction will surely *fall* on the disbelievers." (16:28)

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best… (16:126)

(After mentioning several commandments):

This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allah any other God, lest thou be cast into Hell, condemned *and* rejected. (17:40)

"O Yahya, hold fast the Book." And We gave him wisdom while yet a child, (19:13)

… Say, "O my Lord, increase me in knowledge." (20:115)

And to Lot We gave wisdom and knowledge… (21:75)

And *remember* David and Solomon when they exercised their *respective* judgments concerning the crop when the sheep of *certain* people strayed therein *by night*; and We were witness to their judgment.

We gave Solomon the *right* understanding of *the matter* and to each of them gave wisdom and knowledge… (21:79-80)

And among men there is he who disputes concerning Allah without knowledge and without guidance and without an enlightening Book, (22:9)

(Abraham's prayer):

"My Lord, bestow wisdom on me and join me with the righteous;" (26:84)

And We gave knowledge to David and Solomon, and they said, "All praise belongs to Allah, Who has exalted us above many of His believing servants." (27:16)

(Speaking of Moses):

And when he reached his *age of* full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good. (28:15)

And We bestowed wisdom on Luqman, … (31:13)

And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and guides unto the path of the Mighty, the Praiseworthy. (34:7)

… Only those of His servants who possess knowledge fear Allah… (35:29)

(Speaking of David):

And We strengthened his kingdom, and gave him wisdom and *talent for* decisive speech. (38:21)

… Say, "Can those who know and those who do not know be equal?" Verily, only those endowed with understanding will take heed. (39:10)

LOVE OF GOD and FRIENDSHIP OF GOD

And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe are stronger in *their* love for Allah… (2:166)

… *Truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; … (2:178)

…Surely, Allah loves not the transgressors. (2:191)

… Surely, Allah loves those who do good. (2:196)

… Allah loves those who turn to Him and loves those who keep themselves clean. (2:223)

Allah is the friend of those who believe… (2:258)

…And Allah loves not anyone who is a confirmed disbeliever and an arch-sinner. (2:277)

Say, "If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.

Say, "Obey Allah and the Messenger;" but if they turn away, then *remember that* Allah loves not the disbelievers. (3:32-33)

… And Allah loves not the wrongdoers. (3:58)

Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allah is the friend of believers. (3:69)

Nay, but whoso fulfils his pledge and fears God—verily, Allah loves the God-fearing. (3:77)

… The God-fearing—

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good; (3:134-135)

And many a Prophet there has been beside whom fought a large number of godly people. They slackened not for aught that befell them in the way of Allah, nor did they weaken, nor did they humiliate themselves *before the enemy*. And Allah loves the steadfast. (3:147)

So Allah gave them the reward of this world, as also an excellent reward of the next; and Allah loves those who do good. (3:149)

… Put thy trust in Allah. Surely, Allah loves those who put their trust *in Him*. (3:160)

… Surely, Allah loves not the proud *and* the boastful,

Who are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty… (4:37-38)

… Surely, Allah loves not one who is perfidious *and* a great sinner. (4:108)

… Surely, Allah loves those who do good. (5:14)

… And if thou judge, judge between them with justice. Surely, Allah loves those who are just. (5:43)

O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allah will soon bring a people whom He will love and who will love Him, *and who will be* kind and humble towards believers, hard and firm against the disbelievers… (5:55)

… Surely, Allah loves not the transgressors. (5:88)

… And Allah loves those who do good. (5:94)

…And exceed not the bounds. Surely, Allah loves not those who exceed the bounds. (6:142)

O children of Adam! … eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:32)

Call upon your Lord in humility and in secret. Surely, He does not love the transgressors. (7:56)

… Surely, Allah loves those who are righteous. (9:4), (9:7)

… A mosque which was founded upon piety from the *very* first day is surely more worthy that thou shouldst stand *to pray* therein. In it are men who love to become purified, and Allah loves those who purify themselves. (9:108)

Behold! the friends of Allah shall certainly have no fear, nor shall they grieve—

Those who believed and acted ever righteously. (10:63-64)

…Surely, He loves not the proud. (16:24)

(God addressing Moses):

... And I wrapped thee with love from Me; (20:40)

And *as for* those who strive in Our path—We will surely guide them in Our ways. And verily Allah is with those who do good. (29:70)

… Surely, He loves not the wrongdoers. (42:41)

…Verily, Allah loves the just. (49:10)

… And Allah loves not any self-conceited boaster,

Such as are niggardly and *also* enjoin upon men to be niggardly… (57:24-25)

Verily, Allah loves those who fight in His cause arrayed in *solid* ranks, as though they were a *strong* structure cemented with *molten* lead. (61:5)

(Referring to the virtuous):

And they feed, for love of Him, the poor, the orphan, and the prisoner,

Saying, "We feed you for Allah's pleasure *only*. We desire no reward nor thanks from you. (76:9-10)

LOYALTY TO GOD and THE MESSENGER

O ye who believe! Do not betray Allah and the Messenger while you *so often* betray your trusts and you know it. (8:28)

Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands… (48:11)

Surely, Allah was well pleased with the believers when they were swearing allegiance to thee under the Tree[136], and He knew what was in their hearts, and he sent down tranquillity on them, and He rewarded them with a victory near at hand;

And great spoils that they will take. And Allah is Mighty, Wise. (48:19-20)

Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allah has inscribed *true* faith and whom He has strengthened with inspiration from Himself… (58:23)

O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you *and* drive out the Messenger and yourselves *from your homes merely* because you believe in Allah, your Lord… (60:2)

Allah only forbids you, respecting those who have fought against you on account of *your* religion, and have driven you out of your homes, and have helped *others* in driving you out, that you make friends of them, and whosoever makes friends of them—it is these that are the transgressors. (60:10)

O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. (60:13)

O ye who believe! make not friends of a people with whom Allah is wroth; they have indeed despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves. (60:14)

MARTYRDOM

And if you are slain in the cause of Allah or you die, surely forgiveness from Allah and mercy shall be better than what they hoard.

And if you die or be slain, surely unto Allah shall you be gathered together. (3:158-159)

Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, being well provided. (3:170)

(God saying):

… Those, therefore, who have emigrated, and have been driven out from their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allah… (3:196)

MEEKNESS, HUMBLENESS and HUMILITY

And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

Who know for certain that they will meet their Lord, and that to Him will they return. (2:46-47)

(Speaking of the righteous people):

The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night. (3:18)

O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allah will soon bring a people whom He will love and who will love Him, *and who will be* kind and humble towards believers, hard and firm against the disbelievers… (5:55)

And indeed We sent *Messengers* to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves.

Why, then, when Our punishment came upon them, did they not grow humble? But their hearts were hardened and Satan made all that they did *seem* fair to them. (6:43-44)

Say, "Who delivers you from the calamities of the land and the sea, *when* you call upon Him in humility and in secret, *saying*, 'If He deliver us from this, we will surely be of those who are grateful?'" (6:64)

Call upon your Lord in humility and in secret. Surely, He does not love the transgressors. (7:56)

And never did We send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble. (7:95)

And remember thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful.

Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him. (7:206-207)

Verily, those who believe and do good works, and humble themselves before their Lord—these are the inmates of Heaven; therein shall they abide. (11:24)

(Referring to the parents):

"And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'" (17:25)

(Referring to Zachariah's prayer for an offspring):

So We heard his prayer and bestowed upon him Yahya (John) and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and fear, and they humbled themselves before Us. (21:91)

… And give thou glad tidings to the humble,

Whose hearts are filled with awe when Allah is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them. (22:35-36)

Surely, success does come to the believers,
Who are humble in their Prayers, (23:2-3)

This is the Home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is for the righteous. (28:84)

Surely, men who submit themselves and women who submit themselves *to God* and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast *in their faith* and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who guard their chastity and women who guard *their chastity*, and men who remember Allah much and women who remember *Him*—Allah has prepared for *all of* them forgiveness and a great reward. (33:36)

Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down *to them*,… (57:17)

NEARNESS TO GOD

When the angels said, "O Mary, Allah gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary—honoured in this world and in the next, and of those who are granted nearness *to God*; (3:46)

Surely, the Messiah will never disdain to be a servant of Allah, nor will the angels near *unto God*… (4:173)

O ye who believe! fear Allah and seek the way of approach unto Him and strive in His way that you may prosper. (5:36)

Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him. (7:207)

And among the Arabs of the desert are those who believe in Allah and the Last Day and regard that which they spend as means of drawing near to Allah and *of receiving* the blessings of the Prophet. Aye! It is for them certainly a means of drawing near *to God*… (9:99)

Behold! The friends of Allah shall certainly have no fear, nor shall they grieve— (10:63)

And it is not your riches nor your children that will bring you near Us in rank, but those who believe and do good works, will have a double reward for what they did. And in lofty mansions will they be secure. (34:38)

(Speaking of David):

… And indeed, he had a position of nearness with Us and an excellent retreat. (38:26)

And certainly he (Solomon) had a position of nearness with Us and an excellent retreat. (38:41)

And you shall be *divided into* three groups:

And the people of the right hand and what of the people of the right!—

And the people of the left hand and what of those who are of the left!—

Third, the foremost; they are the foremost;

They will have achieved nearness *to God*. (56:8-12)

Now if he be of those who have attained nearness *to God*,

Then *for him* is comfort and fragrance *of happiness* and a Garden of Bliss; (56:89-90)

… Prostrate thyself and draw near *to God*.
(96:20)

OBEDIENCE

… And whoso performs a good work with willing obedience, it is better for him… (2:185)

Say, "If you Allah, follow me: *then* will Allah love you and forgive you your faults…

Say, "Obey Allah and the Messenger;" but if they turn away, then *remember that* Allah loves not the disbelievers. (3:32-33)

(Jesus' exhortation to his people):

… And I come to you with a Sign from your Lord; so fear Allah and obey me. (3:51)

And obey Allah and the Messenger that you be shown mercy. (3:133)

… And whoso obeys Allah and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

And whoso disobeys Allah and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment. (4:14-15)

O ye who believe! obey Allah, and obey *His* Messenger and those who are in authority over you. And if you differ in anything among yourselves, refer it to Allah and *His* Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end. (4:60)

And We have sent no Messenger but that he should be obeyed by the command of Allah… (4:65)

And whoso obeys Allah and this Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

Whoso obeys the Messenger obeys Allah indeed; and whoso turns away, then We have not sent thee as a keeper over them.

And they say: "Obedience *is our guiding principle*;" but when they go forth from thy presence, a section of them spends the night scheming against what thou sayest… (4:81-82)

… Those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah. These are among the believers. And Allah will soon bestow a great reward upon the believers. (4:147)

And obey Allah and obey the Messenger, and be on *your* guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message. (5:93)

O ye who believe! obey Allah and His Messenger, and do not turn away from him while you hear *him speak*. (8:21)

And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart *from you*… (8:47)

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat and obey Allah and His Messenger. It is these on whom Allah will have mercy… (9:71)

(Aaron's admonition when the people took the calf to worship):

And Aaron had said to them before this, "O my people, you have only been tried by means of it (the calf). And surely, the Gracious *God* is your Lord; so follow me and obey my command." (20:91)

And they say, "We believe in Allah and in the Messenger and we obey;" then after that some of them turn away. But such are not believers. (24:48)

The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say: "We hear and we obey." And it is they who will prosper.

And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield *for protection*, it is they who will be successful. (24:52-53)

Say, "Obey Allah, and obey the Messenger." And if they turn away then *remember, whoever*

does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And the Messenger is not responsible but for the plain delivery of the Message. (24:55)

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. (24:57)

The people of Noah treated the Messengers as liars,

When their brother Noah said to them, "Will you not be righteous?

"Surely, I am unto you a Messenger, faithful to *my* trust.

"So fear Allah, and obey me.

"And I ask of you no reward for it. My reward is only with the Lord of the worlds.

"So fear Allah, and obey me." (26:106-111)

The tribe of 'Ad rejected the Messengers,

When their brother Hud said to them, "Will you not be righteous?

"Surely, I am to you a Messenger, entirely trustworthy.

"So fear Allah, and obey me. (26:124-127)

The tribe of Thamud rejected the Messengers,

When their brother Salih said to them, "Will you not be righteous?

"Surely, I am to you a Messenger, entirely trustworthy.

"So fear Allah, and obey me. (26:142-145)

(The Prophet Salih speaking to his people, the tribe of Thamud):

"So fear Allah, and obey me.

"And obey not the bidding of those who exceed the bounds,

"Who create disorder in the earth, and reform *it* not." (26:151-153)

The people of Lot rejected the Messengers,

When their brother Lot said to them, "Will you not become righteous?

"Surely, I am to you a Messenger, entirely trustworthy.

"So fear Allah, and obey me. (26:161-164)

The People of the Wood rejected the Messengers,

When Shu'aib said to them, "Will you not be righteous?

"Surely, I am to you a Messenger, entirely trustworthy.

"So fear Allah, and obey me, (26:177-180)

O wives of the Prophet! you are not like any *other* women if you are righteous. So be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech.

And stay in your houses *with dignity*, and do not embellish yourselves in the style of embellishment during the days of ignorance and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely Allah desires to remove from you *all* uncleanliness, O Members of the Household, and purify you completely. (33:33-34)

And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allah and His Messenger, surely strays away in manifest error. (33:37)

On the day when their faces are turned over in the Fire, they will say, "Oh, would that we had obeyed Allah and obeyed the Messenger!"

And they will say, "Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way. (33:67-68)

… And whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:72)

Surely it is We Who have revealed the Book to thee with truth; so worship Allah, dedicating your faith to Him in all sincerity.

Hearken, it is to Allah that sincere obedience is due… (39:3-4)

… Remain steadfast in obedience, and be not divided therein… (42:14)

And when Jesus came with clear proofs, he said, "Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allah and obey me. (43:64)

O ye who believe! obey Allah and obey the Messenger and let not your works go vain. (47:34)

… And whoso obeys Allah and His Messenger, He will make him enter the Gardens beneath which streams flow; but whoso turns his back, him will He punish with a grievous punishment. (48:18)

… But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful. (49:15)

O ye who believe! when it is said to you, "Make room!" in *your* assemblies, then do make room; Allah will make ample room for you. And when it is said, "Rise up!" then rise up; Allah will raise those who believe from among you, and those to whom knowledge is given, to degrees *of rank*. And Allah is Well-Aware of what you do. (58:12)

O ye who believe! when you consult the Messenger in private, present an offering before your consultation. That is better for you and purer. But if you find not, then Allah is Most Forgiving, Merciful.

Are you afraid of giving offerings before your consultation? But if you do not and may Allah forgive you, then *it should be enough that* you observe Prayer and pay the Zakat and obey Allah and His Messenger. And Allah is Well-Aware of what you do. (58:13-14)

And obey Allah and obey the Messenger. But if you turn away, then Our Messenger is responsible only for the clear conveying *of the Message*. (64:13)

We sent Noah to his people, *saying*, "Warn thy people before there comes upon them a grievous punishment."

He said, "O my people! surely I am a plain Warner unto you,

"That you serve Allah and fear Him and obey me. (71:2-4)

(Referring to the People of the Book):

And they were not commanded but to serve Allah, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakat. And that is the religion *of the people* of the right path. (98:6)

PATIENCE, PERSEVERANCE, STEADFASTNESS and FORTITUDE

And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit, (2:46)

O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast. (2:154)

… Give glad tidings to the patient,

Who, when a misfortune overtakes them, say, "Surely, to Allah we belong and to Him shall we return."

It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (2:156-158)

… *Truly* righteous is he who… *are* patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are God-fearing. (2:178)

… How many a small party has triumphed over a large party by Allah's command! And Allah is with the steadfast.

And when they issued forth to *encounter* Jalut[137] and his forces, they said, "O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people." (2:250-151)

Do you suppose that you will enter Heaven while Allah has not yet distinguished those of you that strive *in the way of Allah* and has not yet distinguished the steadfast? (3:143)

And many a Prophet there has been beside whom fought a large number of godly people. They slackened not for aught that befell them in the way of Allah, nor did they weaken, nor did they humiliate themselves *before the enemy*. And Allah loves the steadfast.

And they uttered not a word except that they said, "Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people." (3:147-148)

You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals *to God*. But if you show fortitude and act righteously, that indeed is *a matter* of strong determination. (3:187)

O ye who believe! be steadfast and strive to excel in steadfastness … (3:201)

And Messengers indeed have been rejected before thee; but not-withstanding their rejection and persecution they remained patient until Our help came to them… (6:35)

And We caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which We blessed. And the gracious word of thy Lord was fulfilled for the Children of Israel because they were steadfast; … (7:138)

O ye who believe! when you encounter an army, remain firm, and remember Allah much that you may prosper.

And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart *from you*. And be steadfast; surely, Allah is with the steadfast. (8:46-47)

… And Allah is with those who are steadfast. (8:67)

And follow that which is revealed to thee and be steadfast until Allah give His judgment. And He is the Best of judges. (10:110)

(God addressing Noah):

… So be thou patient; for the end is for the God-fearing. (11:50)

And be thou steadfast; for surely, Allah suffers not the reward of the righteous to perish. (11:116)

… Verily, whoso is righteous and is steadfast—Allah will never suffer the reward of the good to be lost. (12:91)

And those who persevere in seeking the favour of their Lord… It is these who shall have the *best* reward of the *final* Abode—

Gardens of Eternity. They shall enter them and *also* those who are righteous among their fathers, and their wives and their children. And angels shall enter unto them from every gate, *saying*:

"Peace be unto you, because you were steadfast; behold how excellent is the reward of the *final* Abode!" (13:23-25)

And those who have left their homes for the sake of Allah after they had been wronged, We will surely give them a goodly abode in this world; and truly the reward of the Hereafter is greater, if they but knew—

Those who are steadfast and put their trust in their Lord. (16:42-43)

… And We will certainly give those who are steadfast their reward according to the best of their works. (16:97)

Then, surely, thy Lord—to those who fled *their homes* after they had been persecuted and then struggled hard *in the cause of Allah* and remained steadfast—*aye*, surely, after that thy Lord is Most Forgiving, Merciful. (16:111)

And endure thou with patience; and verily, thy patience is *possible* only with *the help of* Allah… (16:128)

The Lord of the heavens and the earth and of all that is between the two. Serve Him, therefore, and be steadfast in His service… (19:66)

Bear patiently then what they say, and glorify thy Lord with *His* praise before the rising of the sun and before its setting; and glorify *Him* in the hours of the night and at the sides of the day, that thou mayest find *true* happiness. (20:131)

(On the Day of Resurrection, God will say of the believers):

"I have rewarded them this day for their steadfastness so that they alone have triumphed." (23:112)

… And We make some of you a trial for others. Will you *then* be steadfast?... (25:21)

(Speaking of the righteous, God says):

It is such as will be rewarded a lofty station *in Paradise* because they were steadfast, and they

will be received therein with greeting and peace, (25:76)

These (the believers) will be given their reward twice, for they have been steadfast and they repel evil with good, and spend out of what We have given them. (28:55)

And those who believe and do good works—them shall We surely house in lofty mansions of Paradise, beneath which rivers flow. They will abide therein. Excellent is the reward of those who work *good*,

Those who are steadfast, and put their trust in their Lord. (29:59-60)

So be thou patient. Surely the promise of Allah is true; and let not those who have no certainty *of faith* make light of thee. (30:61)

(Luqman's exhortation to his son):

"O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters *which require* firm resolve. (31:18)

Bear patiently with what they say… (38:18)

Say, "O ye My servants who believe, fear your Lord. There is good for those who do good in this life. And Allah's earth is spacious. Verily the steadfast will have their reward without measure." (39:11)

So have patience. Surely the promise of Allah is true… (40:56)

Then have patience. Surely, the promise of Allah is true… (40:78)

As for those who say, "Our Lord is Allah," and then remain steadfast, the angels descend on them, *saying*, "Fear ye not, nor grieve; and rejoice in the Garden that you were promised. (41:31)

But none is granted that (goodness) save those who are steadfast; and none is granted that except the one who possesses a large share *of excellence*. (41:36)

… And be thou steadfast as thou art commanded… (42:16)

And he who is patient and forgives—that surely is a matter of strong determination. (42:44)

Verily, those who say, "Our Lord is Allah," *and* then remain steadfast—no fear *shall come* upon them, nor shall they grieve. (46:14)

Have patience, then, as had the Messengers of strong determination; and be in no haste about them… (46:36)

So bear with patience what they say, … (50:40)

So wait patiently for the judgment of thy Lord; for assuredly thou art before Our eyes; … (52:49)

(God speaking of the People of Salih, the Thamud):

"We will send the she-camel as a trial for them. So watch them, *O Salih*, and have patience." (54:28)

That you may not grieve over what is lost to you … (57:24)

So be thou steadfast in *carrying out* the command of thy Lord, and be not like the Man of the Fish when he called *to his Lord* and he was full of grief. (68:49)

So be patient with admirable patience. (70:6)

And bear patiently all that they say; and part with them in a decent manner. (73:11)

And for the sake of thy Lord do thou endure patiently. (74:8)

And He will reward them, for their steadfastness, with a Garden and *a raiment of* silk, … (76:13)

So wait patiently for the judgment of thy Lord, and yield not to any one among them *who is* sinful or ungrateful. (76:25)

Again, he (man) should have been of those who believe and exhort one another to

perseverance and exhort one another to mercy. (90:18)

Surely, man is in *a state of* loss,
Except those who believe and do good works, and exhort one another to accept truth, and exhort one another to be steadfast. (103:3-4)

PEACE and RECONCILIATION

And make not Allah a target for your oaths that you may *thereby* abstain from doing good and acting righteously and making peace between men… (2:225)

And if you fear a breach between them (husband and wife), then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allah will effect it between them… (4:36)

No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people. And whoso does that, seeking the pleasure of Allah, We shall soon bestow on him a great reward. (4:115)

And if a woman fear ill treatment or indifference on the part of her husband, it shall be no sin on them that they are suitably reconciled to each other; and reconciliation is best… (4:129)

Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of* darkness into light by His will, and guides them to the right path. (5:17)

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah… (8:62)

And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge. (9:6)

Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort; (13:29)

And if two parties of believers fight, make peace between them; then if one of them transgresses against the other , fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.
Surely, *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you. (49:10-11)

REFLECTION, PONDERING and REASONING

… Thus does Allah make His commandments clear to you that you may reflect
Upon this world and the next… (2:220-221)

… Thus does Allah make His Signs clear to you that you may ponder. (2:267)

Those who remember Allah while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire." (3:192)

… Thus do We expound the Signs for a people who reflect. (10:25)

And He it is Who spread out the earth and made therein mountains and rivers. And of the fruits He has made them in pairs, male and female. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect. (13:4)

Is he then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? *But* only those gifted with understanding will reflect; (13:20)

… And Allah sets forth similitudes for men that they may reflect. (14:26)

This is a message manifestly delivered for the benefit of mankind that they may be warned thereby, and that they may know that He is the

only One God, and that those possessed of understanding may ponder. (14:53)

Therewith He grows crops *of all kinds* for you, and the olive and the date-palm, and the grapes, and all sorts of fruits. Surely, in that is a Sign for a people who reflect. (16:12)

… And We have sent down to you the Reminder[138] that you may explain to mankind that which has been send down to them, and that they may reflect. (16:45)

And thy Lord has inspired the bee, *saying*, "Make thou houses in the hills and in the trees and in the trellises which they build.

"Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord." There comes forth from their (bees') bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect. (16:69-70)

And We gave the Book to Moses, after We had destroyed the earlier generations, as *a source of* enlightenment for men, and a guidance and a mercy, that they might reflect. (28:44)

Do they not reflect in their own minds? Allah has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term. But many among men believe not in the meeting of their Lord. (30:9)

And *one* of His Signs is *this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect. (30:22)

Say, "I only exhort you *to do* one thing: that you stand up before Allah in twos and singly and then reflect… (34:47)

A Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed. (38:30)

Will they not, then, ponder over the Qur'an, or is it that upon *their* hearts are locks of their own *making*? (47:25)

And of everything have We created pairs, that you may reflect. (51:50)

If We had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah. And these are similitudes that We set forth for mankind that they may reflect. (59:22)

Do they not then look at the camel, how it is created?

And at the heaven, how it is raised high?

And at the mountains, how they are firmly rooted?

And at the earth, how it is spread out? (88:18-21)

REPENTANCE and SEEKING GOD'S FORGIVENESS

But they who repent and amend and openly declare *the truth*, it is these to whom I turn with forgiveness, and I am Oft-Returning *with compassion and* Merciful. (2:161)

… Their punishment shall not be lightened nor shall they be reprieved;

Except those who repent thereafter and amend. And surely, Allah is Most Forgiving, Merciful.

Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray. (3:89-91)

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose expanse is the heavens and the earth, prepared for the God-fearing—

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good;

And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins—and who can forgive sins except Allah?—and do not persist knowingly in what they have done.

It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers

flow, wherein they shall abide; and how good is the reward of those who work! (3:134-137)

(The prayer of the righteous):
"Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous." (3:194)

Verily, Allah undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allah turns with mercy; and Allah is All-Knowing, Wise.

There is no *acceptance of* repentance for those who *continue to* do evil until, when death faces one of them, he says, "I do repent now," nor for those who die disbelievers. It is for these We have prepared a painful punishment. (4:18-19)

Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases… (4:49)

(Speaking of hypocrites):
… And if they had come to thee when they had wronged their souls, and asked forgiveness of Allah, and *if* the Messenger *also* had asked forgiveness for them, they would have surely found Allah Oft-Returning *with compassion and* Merciful. (4:65)

And ask forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful. (4:107)

And whoso does evil or wrongs his soul, and then asks forgiveness of Allah, will *surely* find Allah Most Forgiving, Merciful. (4:111)

Allah will not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything as partner with Allah has indeed strayed far away. (4:117)

… Those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah. These are among the believers. And Allah will soon bestow a great reward upon the believers. (4:147)

Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward. (5:10)

But whoso repents after his transgression and amends, then will Allah surely turn to him in mercy; verily, Allah is Most Forgiving, Merciful. (5:40)

Will they not then turn to Allah and beg His forgiveness, while Allah is Most Forgiving, Merciful? (5:75)

… Your Lord has taken it upon Himself *to show* mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful. (6:55)

But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful. (7:154)

… And Allah would not punish them while they sought forgiveness. (8:34)

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return *thereto*, then verily, the example of the former peoples has already gone *before them*. (8:39)

And *there are* others who have acknowledged their faults. They mixed good work with another *that was* evil. It may be that Allah will turn to them with compassion. Surely, Allah is Most Forgiving, Merciful. (9:102)

Know they not that Allah is He Who accepts repentance from His servants and acknowledges alms, and that Allah is He Who is Oft-Returning *with compassion, and is* Merciful? (9:104)

It is not for the Prophet and those who believe that they should ask *of God* forgiveness for the idolaters, even though they may be kinsmen, after it has become plain to them that they are the people of Hell.

And Abraham's asking forgiveness for his father was only because of a promise he had made to him, but when it became clear to him that he was an enemy to Allah, he disassociated himself from him. Surely, Abraham was most tender-hearted, forbearing. (9:113-114)

(The Holy Qur'an teaches):

… That you seek forgiveness of your Lord, *and* then turn to Him… (11:4)

(The exhortation of the Prophet Hud to his people, the 'Ad):

"And O my people, ask forgiveness of your Lord, then turn to Him. He will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away sinners." (11:53)

And seek forgiveness of your Lord; then turn to Him *wholeheartedly*, Verily, my Lord is Merciful, Most Loving. (11:91)

… And verily, thy Lord is full of forgiveness for mankind despite their wrongdoing… (13:7)

… To those who do evil in ignorance and repent thereafter and make amends—*aye*, surely, after that thy Lord is Most Forgiving, Merciful. (16:120)

… Those who repent and believe and do good deeds. These will enter Heaven, and they will not be wronged in the least— (19:61)

(God's covenant with the Children of Israel):

"But surely I am forgiving to those who repent and believe and do good deeds, and then stick to guidance." (20:83)

(Referring to Adam after he broke God's commandment):

Then his Lord chose him *for His grace*, and turned to him with mercy and guided *him*. (20:123)

And say, "My Lord, forgive and have mercy, and Thou art the Best of those who show mercy." (23:119)

… And it is they that are the transgressors,

Except those who repent thereafter and make amends, for truly Allah is Most Forgiving, Merciful. (24:5-6)

… Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful. (24:23)

Except those who repent, and believe and do good deeds; for as to these, Allah will change their evil deeds into good deeds; and Allah is Most Forgiving, Merciful;

And those who repent and do good *deeds*, indeed turn to Allah with *true* repentance; (25:71-72)

As to those who do wrong and then substitute good for evil; *to them*, I am indeed Most Forgiving, Merciful. (27:12)

But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous. (28:68)

Say, "O My servants who have committed excesses against their own souls! Despair not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving, Merciful.

And turn ye to your Lord, and submit yourselves to Him, before there comes unto you the punishment; *for* then you shall not be helped. (39:54-55)

… Allah, the Mighty, the All-Knowing,

The Forgiver of sin and the Acceptor of repentance,… (40:3)

… And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning. (40:56)

And He it is Who accepts repentance from His servants, and forgives sins. And He knows what you do. (42:26)

Know, therefore, that there is no God other than Allah, and ask forgiveness for thy frailties, and for believing men and believing women… (47:20)

Those who shun major sins and indecencies except for minor slips—verily, your Lord is expansive in forgiveness… (53:33)

Vie with one another in seeking forgiveness from your Lord and for a paradise whose span is like the span of the heaven and the earth; it has

been prepared for those who believe in Allah and His Messenger. That is Allah's grace; He bestows it upon whomsoever he pleases, and Allah is the Lord of immense grace. (57:22)

O ye who believe! fear Allah and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness—and verily Allah is Most Forgiving, Merciful— (57:29)

O ye who believe! turn to Allah in sincere repentance. It may be that your Lord will remove the evil *consequences* of your deeds and make you enter Gardens through which rivers flow… (66:9)

Verily, those who fear their Lord while He is hidden *from them*—for them is forgiveness and a great reward. (67:13)

… And seek forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful. (73:21)

Those who persecute the believing men and the believing women and then repent not, for them is surely the punishment of Hell, and for them is the punishment of burning. (85:11)

Glorify thy Lord with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning *with compassion*. (110:4)

RESPECT FOR THE PROPHET

O ye who believe! say not "Ra'ina[139]," but say, "Unzurna" and hearken… (2:105)

Verily, true believers are only those who believe in Allah and His Messenger and do not leave without seeking permission from him when they are with him on some matter of collective importance…

Treat not the calling of the Messenger among you like the calling of one of you to another… (24:63-64)

O ye who believe! enter not the houses of the Prophet unless you have been invited to meal and even then not *so early* before the food has been cooked. But enter when you are invited, and when you have finished eating, disperse, without seeking to engage in talk. That causes inconvenience to the Prophet, and he feels shy of *asking* you *to leave*. But Allah is not shy of *saying* what is true. And when you ask them (the wives of the Prophet) for anything, ask them from behind a curtain. That is purer for your hearts and their hearts. And it behoves you not to cause inconvenience to the Messenger of Allah, nor that you should ever marry his wives after him. Indeed that would be an enormity in the sight of Allah. (33:54)

O ye who believe! be not forward with respect to Allah and His Messenger, but fear Allah. Verily, Allah is All-Hearing, All-Knowing.

O ye who believe! raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not.

Verily those who lower their voices in the presence of the Messenger of Allah are the ones whose hearts Allah has made righteousness through trials. For them is forgiveness and a great reward.

Surely those who start addressing you loudly while as yet at a distance from *your* houses—most of them lack understanding.

And if they had waited patiently until thou came out to them, it would be better for them. But Allah is Most Forgiving, Merciful (49:2-6)

RIGHTEOUSNESS, GOD-FEARING and DOING OF GOOD

And every one has a goal which dominates him; vie, then, with one another in good works… (2:149)

It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are the God-fearing. (2:178)

… For those who fear God, there are Gardens with their Lord, beneath which rivers flow…

Those who say, "Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;"

The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night. (3:16-18)

Nay, but whoso fulfils his pledge and fears God—verily, Allah loves the God-fearing. (3:77)

Never shall you attain to righteousness unless you spend out of that which you love… (3:93)

O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission. (3:103)

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose expanse is the heavens and the earth, prepared for the God-fearing—

Those who spend in prosperity and adversity, and those who suppress their anger and pardon men; and Allah loves those who do good;

And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins—and who can forgive sins except Allah?—and do not persist knowingly in what they have done.

It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide… (3:134-137)

… So virtuous women *are those who* are obedient, and guard the secrets *of their husbands* with Allah's protection… (4:35)

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess[140]. Surely, Allah loves not the proud *and* the boastful, (4:37)

… If you do good and are righteous, surely Allah is aware of what you do. (4:129)

O ye who believe! fear Allah and seek the way of approach unto Him and strive in His way that you may prosper. (5:36)

Say, "Come, I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as a partner and that you must treat parents with exceeding kindness, and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

"And approach not the property of the orphan, except in *a way* by what is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember." (6:152-153)

O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best. That is *one* of the Signs of Allah, that they may remember. (7:27)

For those who do good deeds, there shall be the best *reward* and *yet* more *blessings*. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide. (10:27)

… Surely, virtues drive away evils… (11:115)

… *But* only those gifted with understanding will reflect:

Those who fulfil Allah's pact, and break not the covenant;

And those who join what Allah has commanded to be joined, and fear their Lord, and dread the evil reckoning;

And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode—

Gardens of Eternity. They shall enter them and *also* those who are righteous from among their fathers, and their wives and their children. And angels shall enter unto them from every gate, *saying*:

"Peace be unto you, because you were steadfast; behold how excellent is the reward of the *final* Abode!" (13:20-25)

Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works. (16:98)

Verily, Allah is with those who are righteous and those who do good (16:129)

So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favour of Allah, and it is they who will prosper. (30:39)

(Luqman's exhortation to his son):

"O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters *which require* firm resolve.

"And turn not thy cheek away from men in pride nor walk in the earth haughtily. Surely, Allah loves not any arrogant boaster.

"And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass." (31:18-20)

O mankind, We have created you from a male and a female; and We have made you into clans and tribes that you may recognise one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:14)

But surely the righteous will be in the midst of gardens and springs,

Receiving what their Lord will give them; for they used to do good before that.

They used to sleep but a little of the night;

And at dawn of the day they sought forgiveness;

And in their wealth is a share for the beggar and the destitute. (51:16-20)

O ye who believe! fear Allah and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness—and verily Allah is Most Forgiving, Merciful— (57:29)

O ye who believe! fear Allah; and let *every* soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (59:19)

O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. (60:13)

But those who believe and do good works, for them are Gardens through which streams flow. That is the great triumph. (85:12)

And We showed him two ascending paths of nobility.

But he did not follow the path of "Aqabah".

And what should make you know what the "Aqabah" is?

It is the Freeing of a slave.

Or feeding in a day of hunger

An orphan near of kin,

Or a poor man *lying* in the dust.

Again, he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy. (90:11-18)

But the righteous…

Who gives his wealth to become purified.

And he owes no favour to anyone, which is to be repaid,

Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High. (92:18-21)

Except those who believe and do good works; so for them is an unending reward. (95:7)

Verily, those who believe and do good works—they are the best of creatures.

Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein for ever. Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord. (98:8-9)

SPENDING IN THE WAY OF GOD

… A guidance for the righteous,

Who…spend out of what We have provided for them;

…

It is they who follow the guidance of their Lord and it is they who shall prosper. (2:3-4, 6)

… *Truly* righteous is he who… spends his money for love of Him, on kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives…it is these who have proved truthful and it is these who are the God-fearing. (2:178)

And spend for the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good. (2:196)

They ask thee what they shall spend. Say, "Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it well." (2:216)

… And they ask thee what they should spend. Say, "What you can spare."… (2:220)

Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return. (2:246)

O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession… (2:255)

The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies *it* further for whomsoever He pleases; And Allah is Bountiful, All-Knowing.

They who spend their wealth for the cause of Allah, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve. (2:262-263)

O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. His case is like the case of a smooth rock *covered* with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn…

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain *suffices*… (2:265-266)

O ye who believe! spend of the good things that you have earned, and of what We produce for you from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except with eyes downcast with shame. And know that Allah is Self-Sufficient, Praiseworthy.

Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All-Knowing. (2:268-269)

… And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allah. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

These alms are for the poor who are detained in the cause of Allah and are unable to move about in the land. The ignorant man thinks them to be free from want because of *their* abstaining *from begging*. Thou shalt know them by their appearance; they do not beg of men with

importunity. And whatever of wealth you spend, surely, Allah has perfect knowledge thereof.

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve. (2:273-275)

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3:93)

… The God-fearing—

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good; (3:134-135)

And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of Harvest and exceed not the bounds… (6:142)

True believers are only those…

Who observe Prayer and spend out of that which We have provided for them. (8:3-4)

… And whatever you spend in the way of Allah, it shall be repaid to you in full and you shall not be wronged. (8:61)

… And those who hoard up gold and silver and spend it not in the way of Allah—give to them the tidings of a painful punishment,

On the day when it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith *and it shall be said to them*: "This is what you treasured up for yourselves; so now taste what you used to treasure up." (9:34-35)

No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to Allah and His Messenger. There is no cause for reproach against those who do good deeds; and Allah is Most Forgiving, Merciful. (9:91)

And among the Arabs of the Bedouin are those who consider what they spend *in the cause of Allah* a penalty and *wishfully* await calamities to *befall* you. Let evil befall them instead. And Allah is All-Hearing, All-Knowing.

And among the Arabs of the desert are those who believe in Allah and the Last Day and regard that which they spend as means of drawing near to Allah and *of receiving* the blessings of the Prophet. Aye! It is for them certainly a means of drawing near *to God*. Allah will soon admit them to His mercy… (9:98-99)

Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby…

Know they not that Allah is He Who accepts repentance from His servants and acknowledges alms, and that Allah is He Who is Oft-Returning *with compassion, and is* Merciful. (9:103-104)

Surely, Allah has purchased of the believers their persons and their property in return for the Paradise they shall have… (9:111)

And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, that Allah may give them the best reward for what they did. (9:121)

And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode— (13:23)

Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship. (14:32)

And those who give what they give while their hearts are full of fear because to their Lord they will return—

These it is who hasten to do good works, and these it is who are foremost in them. (23:61-62)

(Referring to the servants of the Gracious God):

And those who, when they spend, are neither extravagant nor niggardly but moderate between the two; (25:68)

Say, "Surely, my Lord enlarges the provision for such of His servants as He pleases and straitens *it* for such of them as *He pleases*. And whatever you spend, He will replace it; and He is the Best of providers." (34:40)

Surely, *only* those who follow the Book of Allah and observe Prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail; (35:30)

Behold, you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you that are needy… (47:39)

Believe in Allah and His Messenger, and spend *in the way of Allah* out of that to which He has made you heirs. And those of you who believe and spend will have a great reward. (57:8)

And why is it that you spend not in the way of Allah, while to Allah belongs the heritage of the heavens and the earth? Those of you who spent and fought before the Victory[141] are not equal *to those who did so later*. They are greater in rank than those who spend and fought afterwards…

Who is he that will lend to Allah a goodly loan? So He will increase it manifold for him, and he will have a generous reward. (57:11-12)

As to the men that give alms, and the women that give alms, and those who lend to Allah a goodly loan—it will be increased manifold for them, and theirs will *also* be an honourable reward— (57:19)

O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. (61:11-12)

And spend out of that with which We have provided you before death comes upon one of you and he says, "My Lord! if only Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous."

And Allah will not grant respite to a soul when its appointed time has come… (63:11-12)

So fear Allah as best you can, and listen, and obey, and spend *in His cause*; it will be good for yourselves. And whoso is saved from his own covetousness—it is these who shall be successful.

If you lend to Allah a good loan, He will multiply it for you, and will forgive you; and Allah is Most Appreciating, Forbearing. (64:17-18)

Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allah has given him. Allah burdens not any soul beyond that which He has given it. Allah will soon bring about ease after hardship. (65:8)

But the righteous *one* shall be kept away from it (the Fire),

Who gives his wealth to become purified. (92:18-19)

STRIVING IN THE CAUSE OF GOD

And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not. (2:155)

Those who believe and those who emigrate and strive hard in the cause of Allah, it is these who hope for Allah's mercy; and Allah is Most Forgiving, Merciful. (2:219)

Do you suppose that you will enter Heaven while Allah has not yet distinguished those of you that strive *in the way of Allah* and has not yet distinguished the steadfast? (3:143)

Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, being well provided. (3:170)

Let those then fight in the cause of Allah who would sell the present life for the Hereafter. And who fights in the cause of Allah, be he slain or be

he victorious, We shall soon give him a great reward.

And what is the matter with you *that* you fight not in the cause of Allah and of the weak—men, women, and children—…

Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak! (4:75-77)

Fight, therefore, in the cause of Allah—thou art not made responsible except for thyself—and urge on the believers. It may be that Allah will restrain the might of those that disbelieve;… (4:85)

Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit *still*. And to each Allah has promised good. And Allah has exalted those who strive above those who sit *still*, by a great reward,

Namely, by degrees of excellence *bestowed* by Him, and *by special* forgiveness and mercy. And Allah is Most Forgiving, Merciful. (4:96-97)

And whoso emigrates from his country in the cause of Allah will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward lies on Allah, and Allah is Most Forgiving, Merciful. (4:101)

O ye who believe! fear Allah and seek the way of approach unto Him and strive in His way that you may prosper. (5:36)

O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allah will soon bring a people whom He will love and who will love Him, *and who will be* kind and humble towards the believers, hard and firm against the disbelievers. They will strive in the cause of Allah and will not fear the reproach of a fault-finder… (5:55)

And fight them (the disbelievers) until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. (8:40)

O Prophet, urge the believers to fight. If there be of you twenty who are steadfast, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

For the present Allah has lightened your burden, for He knows that there is weakness in you. So, if there be a hundred of you who are steadfast, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand by the command of Allah. And Allah is with those who are steadfast. (8:66-67)

And those who have believed and left their homes and striven for the cause of Allah, and those who have given *them* shelter and help—these indeed are true believers. For them is forgiveness and an honourable provision.

And those who have believed since then and left their homes and striven *for the cause of Allah* along with you—these are of you… (8:75-76)

Do you think that you would be left alone, while Allah has not yet known those of you who strive *in the cause of Allah* and do not take *anyone* for an intimate friend beside Allah and His Messenger and the believers? … (9:16)

Those who believe and emigrate from their homes *for the sake of God* and strive in the cause of Allah with their property and their persons have the highest rank in the sight of Allah. And it is they who shall triumph.

Their Lord gives them glad tidings of mercy from Him, and of *His* pleasure, and of Gardens wherein there shall be lasting bliss for them;

They will abide therein for ever. Verily, with Allah there is a great reward. (9:20-22)

Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait

until Allah comes with His judgment; and Allah guides not the disobedient people. (9:24)

O ye who believe! what is the matter with you that, when it is said to you, go forth in the way of Allah, you sink heavily towards the earth? Would you be contented with the present life in preference to the Hereafter? The gains of the present life will but seem small and insignificant in the Hereafter. (9:38)

Go forth, light and heavy, and strive with your property and your persons in the cause of Allah. That is better for you, if only you knew. (9:41)

Those who believe in Allah and the Last Day will not ask leave of thee *to be exempted* from striving with their property and their persons. And Allah well knows the righteous.

Only those will ask leave of thee *to be exempted* who do not believe in Allah and the Last Day, and whose hearts are full of doubt, and in their doubt they waver. (9:44-45)

O Prophet, strive against the disbelievers and the hypocrites. And be severe to them. Their abode is Hell, and an evil destination it is. (9:73)

And when a Surah is revealed, *enjoining*, "Believe in Allah and strive *in the cause of Allah* in company with His Messenger," those of them who possess affluence ask leave of thee and say, "Leave us that we be with those who sit *at home*."

They are content to be with the womenfolk, and their hearts are sealed so that they understand not.

But the Messenger and those who believe with him strive *in the cause of Allah* with their property and their persons, and it is they who shall have good things, and it is they who shall prosper. (9:86-88)

No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to Allah and His Messenger. There is no cause for reproach against those who do good deeds; and Allah is Most Forgiving, Merciful.

Nor against those to whom, when they came to thee that thou shouldst mount them[142], thou didst say, "I cannot find whereon I can mount you;" they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend. (9:91-92)

Surely, Allah has purchased of the believers their persons and their property in return for the Paradise they shall have—they fight in the cause of Allah, and they slay and are slain—a promise *that He has made* incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph. (9:111)

And strive in the cause of Allah as it behoves you to strive for it… (22:79)

So obey not the disbelievers and strive against them with it (the Holy Qur'an) a great striving. (25:53)

And whoso strives, strives only for his own soul; verily Allah is Independent of the entire universe. (29:7)

And *as for* those who strive in Our path—We will surely guide them in Our ways. And verily Allah is with those who do good. (29:70)

… And those who are killed in the way of Allah—He will never render their works vain.

He will guide them and reform their conduct,

And admit them into the Garden which He beautified and made distinguished for them.

O ye who believe! if you help *the cause of* Allah, He will help you and will make your steps firm. (47:5-8)

And those who believe say, "Why is not a Surah revealed?" But when a decisive Surah is revealed and fighting is mentioned therein, you will see those whose hearts are diseased looking at you with a look of one dazed by the shadow cast upon him by death. So ruin seize them! (47:21)

The believers are only those who *truly* believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful. (49:16)

Verily, Allah loves those who fight in His cause arrayed in *solid* ranks, as though they were a *strong* structure cemented with *molten* lead. (61:5)

O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know.

He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwelling in Gardens of Eternity. That is the supreme triumph. (61:11-13)

O ye who believe! be helpers of Allah, as said Jesus, son of Mary, to *his* disciples, "Who are my helpers in *the cause of* Allah." The disciples said, "We are helpers of Allah." (61:15)

O Prophet! strive hard against the disbelievers and the hypocrites; and be strict against them. Their resort is Hell, and an evil destination it is! (66:10)

TRUST IN GOD

… And upon Allah should the believers rely. (3:123)

… So pardon them and ask forgiveness for them, and consult them in matters of importance; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust *in Him.*

If Allah help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allah, then, let the believers put their trust. (3:160-161)

Those to whom men said, "People have mustered against you, therefore fear them," but this *only* increased their faith, and they said, "Sufficient for us is Allah, and an excellent Guardian is He." (3:174)

… So turn away from them, and put *thy* trust in Allah. And sufficient is Allah as a Disposer of affairs. (4:82)

O ye who believe! remember Allah's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allah. And on Allah should the believers rely. (5:12)

… And put your trust in Allah, if you are believers. (5:24)

True believers are only those whose hearts tremble when *the name of* Allah is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord, (8:3)

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. (8:62)

O Prophet, Allah is sufficient for thee and for those who follow thee of the believers. (8:65)

Say, "Nothing shall befall us save that which Allah has ordained for us. He is our Protector. And in Allah should the believers put their trust." (9:51)

But if they turn away, say, "Allah is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne." (9:129)

And Moses said, "O my people, if you have believed in Allah, then in Him put your trust, if you indeed submit *to His will*."

And they said, "In Allah do we put our trust… (10:85-86)

(The Prophet Hud speaking to his people):

"I have indeed put my trust in Allah, my Lord and your Lord. There is no creature that moves *on the earth* but He holds it by the forelock. Surely, my Lord *stands* on the straight path." (11:57)

And to Allah belongs the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy trust in Him *alone*. And thy Lord is not unmindful of what you do. (11:124)

And he (Jacob) said, "O my sons, enter not by one gate, but enter by different gates; and I can avail you nothing against Allah. The decision rests only with Allah. In Him do I put my trust and in Him let all who would trust put their trust." (12:68)

(Jacob's advice to his sons):
"… And despair not of the mercy of Allah; for none despairs of Allah's mercy save the unbelieving people." (12:88)

Thus have We sent thee to a people, before whom other peoples have passed away, that thou mayest recite to them what We have revealed to thee, yet they disbelieve in the Gracious *God*. Say, "He is my Lord; there is no God but He. In Him do I put my trust and towards Him is my return." (13:31)

(Exhortations of the earlier Messengers):
"… And in Allah *alone* should the believers put their trust.
"And why should we not put our trust in Allah when He has showed us our ways? And we will, surely, bear with patience *all* the harm you do us. So in Allah let those who trust put their trust." (14:12-13)

And *as to* those who have left their homes for the sake of Allah after they had been wronged, We will surely give them a goodly abode in this world; and truly the reward of the Hereafter is greater, if they but knew—
Those who are steadfast and put their trust in their Lord. (16:42-43)

And when thou recitest the Qur'an, seek refuge with Allah from Satan the rejected.
Surely, he has no power over those who believe and who put their trust in their Lord. (16:99-100)

And trust thou in the Living One, Who dies not, and glorify *Him* with His praise… (25:59)

And put thy trust in the Mighty, the Merciful,
Who sees thee when thou standest up *in Prayer*. (26:218-219)

So put thy trust in Allah; surely, thou *standest* on manifest truth. (27:80)

(Referring to the righteous):
Those who are steadfast, and put their trust in their Lord. (29:60)

And put thy trust in Allah, and Allah is sufficient as a Guardian. (33:4)

… And put thy trust in Allah; for Allah is sufficient as a Guardian. (33:49)

… Say, "Allah is sufficient for me. In Him trust those who would trust." (39:39)

… *Say*, "Such is Allah, my Lord; in Him I put my trust, and to Him I *always* turn." (42:11)

And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord. (42:37)

… And in Allah should the believers put their trust. (58:11)

(The prayer of Abraham and his followers):
… "Our Lord, in Thee do we put our trust and to Thee do we turn *repentant*, and towards Thee is the *final* return. (60:5)

Allah! There is no God but He; so in Allah let the believers put their trust. (64:14)

… And he who puts his trust in Allah—He is sufficient for him… (65:4)

Say, "He is the Gracious *God*; in Him have be believed and in Him have we put our trust. And you will soon know who is in manifest error." (67:30)

WEIGHING AND MEASURING CORRECTLY

… And give full measure and weight with equity… (6:153)

And to Midian *We sent* their brother Shu'aib. He said, "O my people, worship Allah; you have no other deity but Him. A clear Sign has indeed

come to you from your Lord. So give full measure and full weight, and do not give people less than what rightfully belongs to them… (7:86)

And to Midian *We sent* their brother Shu'aib. He said, "O my people, worship Allah. You have no God other than Him. And give not short weight. I see you in *a state of* prosperity and I fear for you the punishment of a destructive day.

"And O my people, give full measure and full weight with equity, and do not deprive people of things which *by right* belong to them and commit not iniquity in the earth, causing disorder." (11:85-86)

And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end. (17:36)

Give full measure, and be not of those who give less,

And weigh with a true balance,

And do not pay people less than the true value of things, nor act corruptly in the earth, making mischief. (26:182-184)

So weigh all things in justice and fall not short of the measure. (55:10)

Woe unto those who give short measure;

Those who, when they take by measure from other people, take it full;

But when they give by measure to others or weigh to them, they give *them* less. (83:2-4)

Section 11
EVILS CENSURED BY ISLAM

Adultery, Apostasy, Breaking of Covenants, Covetousness, Disloyalty, Disobedience, Disorder, Disputation, Drinking and Gambling, Exceeding the bounds, Falsehood, Going astray, Idolatry, Injustice, Killing, Niggardliness, Pride, Suspicion, Taunt, Ungratefulness, Worldly life, Wrongdoing.

Say, "Come, I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as partner; … and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

"And approach not the property of the orphan, except in *a way* which is best, till he attains his maturity… (6:152-153)

Say, "My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have no knowledge." (7:34)

ADULTERY

See under: ISLAMIC INSTITUTIONS - Punishments - Adultery

APOSTASY (also see Freedom of Religion in Section 12)

… And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and the next. These are the inmates of the Fire and therein shall they abide. (2:218)

How shall Allah guide a people who have disbelieved after believing and who had borne witness that the Messenger was true and to whom clear proofs had come? And Allah guides not the wrongdoing people.

Of such the reward is that on them shall be the curse of Allah and of angels and of men, all together.

They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved;

Except those who repent thereafter and amend. And surely, Allah is Most Forgiving, Merciful.

Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray. (3:87-91)

Those who believe, then disbelieve, then *again* believe, then disbelieve, *and* then increase in disbelief, Allah will never forgive them nor will He guide them to the way. (4:138)

O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allah will soon bring a people whom He will love and who will love Him, *and who will be* kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah and will not fear the reproach of a fault-finder… (5:55)

And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

And no soul can believe except by the permission of Allah… (10:100-101)

Whoever disbelieves in Allah after having believed except the one who is coerced *beyond the limit of his tolerance* while his heart remains firm in faith. But those whose hearts are content with rejection, upon them will fall the wrath of Allah and for them shall be a great chastisement. (16:107)

BREAKING OF COVENANTS, OATHS and TRUSTS

As for those who take a paltry price in exchange for *their* covenant with Allah and their oaths, they shall have no portion in the life to come, and Allah will neither speak to them nor look upon them on the day of Resurrection, nor will He purify them; and for them shall be a grievous punishment. (3:78)

Allah will not call you to account for *such of* your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with *such* average *food* as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not *the means* shall fast for three days. That is the expiation of your oaths when you have sworn *them*. And do keep your oaths… (5:90)

O ye who believe! do not betray Allah and the Messenger while you *so often* betray your trusts and you know it. (8:28)

And those who break the covenant of Allah, after having established it and cut asunder what Allah has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode. (13:26)

And barter not the covenant of Allah for a paltry price. Surely, that which is with Allah is better for you if you only knew. (16:96)

COVETOUSNESS

And covet not that whereby Allah has made some of you excel others… (4:33)

… And people are prone to covetousness… (4:129)

Stretch not thy eyes *with greed* towards the transient pleasure We have bestowed upon some sections from among them, … (15:89)

And strain not thy eyes after what We have bestowed on some classes of them to enjoy *for a short time*—the splendour of the present world—that We may try them thereby. And the provision of thy Lord is better and more lasting. (20:132)

… And whoso is rid of the covetousness of his own soul—it is such who shall be successful. (59:10; 64:17)

DISLOYALTY and PERFIDY

And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is perfidious *and* a great sinner. (4:108)

How *can it be* when, if they prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious. (9:8)

Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, Allah will never forgive them. That is because they disbelieved in Allah and His Messenger. And Allah guides not the perfidious people. (9:80)

… Surely, Allah loves not any one who is perfidious *or* ungrateful. (22:39)

And when waves engulf them like *so many* coverings, they call upon Allah, being sincere to Him in faith; but when He brings them safe to land, then some of them take the right course. And none denies Our Signs save every perfidious *and* ungrateful person. (31:33)

DISOBEDIENCE

… And none does He adjudge thereby to be erring except the disobedient,

Who break the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined, and create disorder in the earth; it is these that are the losers. (2:27-28)

… And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness. And if you do *that*, then certainly it shall be disobedience on your part. And fear Allah. And Allah grants you knowledge and Allah knows all things well. (2:283)

And whoso disobeys Allah and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment. (4:15)

Men are guardian over women because Allah has made some of them excel other, and because they (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets *of their husbands* with Allah's protection.

And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High, Great. (4:35)

… *And forbidden is also* that you seek to know your lot by the divining arrows. That is *an act of* disobedience… (5:4)

And those who reject Our Signs, punishment will befall them, because they disobeyed. (6:50)

And eat not of that on which the name of Allah has not been pronounced, for surely that is disobedience… (6:122)

… When *the calamity of* drowning overtook him (Pharaoh), he said, "I believe that there is no God but He in Whom the Children of Israel believe, and I am of those who submit *to Him*."

What! Now! While you have been disobedient before and were of those who do mischief. (10:91-92)

And these were 'Ad. They denied the Signs of their Lord and disobeyed His Messengers and followed the bidding of every haughty enemy *of truth*. (11:60)

And *remember* when Abraham said, "My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols.

"My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful. (14:36-37)

And *remember the time* when We said to the angels, "Submit to Adam," and they *all* submitted, except Iblis. He was *one* of the Jinn; and he disobeyed the command of his Lord… (18:51)

Moses said, "O Aaron, what hindered thee, when thou didst see them gone astray,

"From following me? Hast thou then disobeyed my command?" (20:93-94)

(God's exhortation to the Prophet Muhammad):

Then if they disobey thee, say, "I repudiate all connection with what you do." (26:217)

And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allah and His Messenger, surely strays away in manifest error. (33:37)

Say, "Indeed I fear, if I disobey my Lord, the punishment of the great day." (39:14)

… Allah has endeared the faith to you and has made it *look* beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course,

Through the grace and favour of Allah. And Allah is All-Knowing, Wise. (49:8-9)

O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. (60:13)

O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are appointed angels—stern *and* severe—who disobey not Allah in what He commands them and do as they are commanded. (66:7)

And Pharaoh, and those who were before him, and the over-thrown cities *persistently* committed sins.

And they disobeyed the Messenger of their Lord, therefore He seized them with an ever-tightening grip. (69:10-11)

Noah said, "My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin. (71:22)

… And for those who disobey Allah and His Messenger there is the fire of Hell, wherein they will abide for a long, long period. (72:24)

But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing. (73:17)

So he (Moses) showed him (Pharaoh) the great Sign,
But he rejected *him* and disobeyed. (79:21-22)

DISORDER, OPPRESSION, MISCHIEF, CORRUPTION, PERSECUTION and TRANSGRESSION

And when it is said to them, "Create not disorder on the earth," they say, "We are only promoters of peace."
Beware! It is surely they who create disorder, but they do not perceive *it*. (2:12-13)

Allah will punish their (the disbelievers') mockery and will let them continue in their transgression, wandering blindly. (2:16)

… And none does He adjudge thereby to be erring except the disobedient,
Who break the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined, and create disorder in the earth; it is these that are the losers. (2:27-28)

And when thy Lord said to the angels: "I am about to appoint a vicegerent in the earth," they said, "Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness."… (2:31)

And *remember the time* when Moses prayed for water for his people, and We said, "Strike the rock with thy rod," and there gushed forth from it twelve springs, *so that* every tribe knew their drinking place. "Eat and drink of what Allah has provided, and commit not iniquity in the earth, creating disorder." (2:61)

And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, "I will make thee a Leader of men." *Abraham* asked, "And from among my offspring?" He said, "My covenant does not embrace the transgressors." (2:125)

(Referring to the law of equitable retaliation):
… This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment. (2:179)

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely Allah loves not the transgressors. (2:191)

The *violation of a* Sacred Month *should be retaliated* in the Sacred Month; and for *all* sacred things there is *the law of* retaliation. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allah and know that Allah is with those who fear Him. (2:195)

The months of the Hajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember that* there is *to be* no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage… (2:198)

(Speaking of quarrellers):
And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny *of man*; and Allah loves not disorder.
And when it is said to him, "Fear Allah," pride incites him to *further* sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest. (2:206-207)

(With reference to the matter of divorce):
… These are the limits *prescribed* by Allah, so transgress them not; and whoso transgresses the limits *prescribed* by Allah, it is they that are the wrongdoers. (2:230)

… And had it not been for Allah's repelling men, some of them by the others, the earth would have become filled with disorder. But Allah is Munificent to *all* peoples. (2:252)

And whoso disobeys Allah and His Messenger and transgresses His limits, He will make him

enter into Fire; therein shall he abide; and he shall have an humiliating punishment. (4:15)

So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and *also* because of their hindering many *men* from Allah's way, (4:161)

… And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgressions. And fear Allah; surely, Allah is severe in punishment. (5:3)

The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment; (5:34)

But whoso repents after his transgression and amends, then will Allah surely turn to him in mercy; verily, Allah is Most Forgiving, Merciful. (5:40)

(Referring to the hypocrites):
And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil indeed is that which they practise. (5:63)

… And they strive to create disorder in the earth, and Allah loves not those who create disorder. (5:65)

O ye who believe! … do not transgress. Surely, Allah loves not the transgressors. (5:88)

(Referring to the disbelievers):
And We shall cause their hearts and faculties of sight to revert to the same state as when they initially rejected Our Signs, and We shall leave them in their transgression to wander in distraction. (6:111)

Say, "My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have no knowledge." (7:34)

Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.
And create not disorder in the earth after it has been set in order… (7:56-57)

(Exhortation of the Prophet Salih to his people, the Thamud):
"… Remember, therefore, the favours of Allah and commit not iniquity in the earth, causing disorder." (7:75)

(Exhortation of the Prophet Shu'aib to the People of Midian):
"… And create not disorder in the earth after it has been set in order. This is better for you, if you are believers.
"And sit not on every path, threatening and turning away from the path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were few and He multiplied you. And behold, what was the end of those who created disorder!" (7:86-87)

… Behold, then, what was the end of those who created disorder! (7:104)

(Exhortation of Moses to his brother, Aaron):
"… And follow not the way of those who cause disorder." (7:143)

And the people of Moses made, in his absence, out of their ornaments a calf—a *lifeless* body producing a lowing sound. Did they not see that it spoke[143] not to them, nor guided them to any way? They took to it and they were transgressors. (7:149)

(Referring to the idolaters):
They observe not any tie of relationship or covenant in respect of anyone who trusts *them*. And it is they who are transgressors. (9:10)

… Verily, Allah does not allow the work of mischief-makers to prosper. (10:82)

… When *the calamity of* drowning overtook him (Pharaoh), he said, "I believe that there is no God but He in Whom the Children of Israel believe, and I am of those who submit *to Him*."

What! Now! While thou wast disobedient before and wast of those who do mischief. (10:91-92)

(The Prophet Shu‘aib addressing the Midianites):

… And commit not iniquity in the earth, causing disorder. (11:86)

Why, then, were there not among the generations before you persons possessed of understanding who would have forbidden corruption in the earth—except a few of those whom We saved from among them? … (11:117)

And those who break the covenant of Allah, after having established it and cut asunder what Allah has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode. (13:26)

Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin; and forbids indecency, and manifest evil, and transgression… (16:91)

(God’s command to Moses and Aaron):

“And I have chosen thee for Myself.

“Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

“Go, both of you, to Pharaoh, for he has transgressed *all* bounds.” (20:42-44)

And those who believe not in the Hereafter, are indeed deviating from that path.

And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly. (23:75-76)

And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence, and it is they that are the transgressors, (24:5)

(Exhortation of the Prophet Salih to his people):

“So fear Allah, and obey me.

“And obey not the bidding of those who exceed the bounds,

“Who create disorder in the earth, and reform *it* not.” (26:151-153)

(Lot’s admonition to his people):

“Do you, of all peoples, approach males,

“And leave your wives whom your Lord has created for you? Nay, you are a people who transgress.” (26:166-167)

(The Prophet Shu‘aib addressing the People of the Wood):

And do not pay people less than the true value of things, nor act corruptly in the earth, making mischief. (26:184)

(Referring to Pharaoh and his people):

… See then, how *evil* was the end of those who acted corruptly! (27:15)

… And seek not to make mischief in the earth, verily Allah loves not those who make mischief. (28:78)

This is the home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is for the righteous. (28:84)

And to Midian *We sent* their brother Shu‘aib who said, “O my people, serve Allah, and fear the Last Day and commit not iniquity in the earth, creating disorder.” (29:37)

Corruption has appeared on land and sea because of what men’s hands have wrought, that He may make them taste *the fruit* of some of their doings, so that they may turn back *from evil*. (30:42)

Shall We treat those who believe and do good works like those who act corruptly in the earth? Shall We treat the righteous like the wicked? (38:29)

The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment. (42:43)

Would you then, if you are placed in authority, create disorder in the land and sever your ties of kinship?

It is these whom Allah curses so that He makes them deaf and makes their eyes blind. (47:23-24)

And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other , fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (49:10)

And the heaven He has raised high and set up a measure,
That you may not transgress the measure. (55:8-9)

Allah only forbids you, respecting those who have fought against you on account of *your* religion, and have driven you out of your homes, and have helped *others* in driving you out, and whosoever makes friends of them—it is these that are the transgressors. (60:10)

And yield not to any mean swearer,
Backbiter, one who goes about slandering,
Forbidder of good, transgressor, sinful,
Ill-mannered and, in addition to that, of doubtful birth. (68:11-14)

Woe, on that day, unto those who reject,
Who deny the Day of Judgment.
And none denies it except every sinful transgressor,
Who, when Our Signs are recited unto him, says, "Fables of the ancients!" (83:11-14)

Those who persecute the believing men and believing women and then repent not, for them is surely the punishment of Hell, and for them is the punishment of burning. (85:11)

(Referring to how God dealt with other transgressing people):
And *with* Pharaoh, lord of vast camps,
Who transgressed in the lands,
And wrought much corruption therein.
Thy Lord then let fall on them the whip of punishment. (89:11-14)

So the orphan, oppress not,
And as for the beggar, chide him not, (93:10-11)

Nay! Man does indeed transgress,
Because he thinks himself to be independent. (96:7-8)

DISPUTING WITHOUT KNOWLEDGE

Hast thou not heard of him who disputed with Abraham about his Lord, because Allah had given him kingdom? … (2:259)

Now whoso disputes with thee concerning him (Jesus), after what has come to thee of knowledge, say *to him*, "Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allah on those who lie." (3:62)

And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart *from you*. And be steadfast; surely, Allah is with the steadfast. (8:47)

And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.
Indeed, Abraham was clement, tender-hearted, and oft-turning *to God*. (11:75-76)

And the thunder glorifies Him with His praise and *likewise do* the angels for awe of Him; and He sends the thunderbolts, and smites therewith whom He wills, yet they dispute concerning Allah, while He is severe in punishing. (13:14)

He has created man from a drop of fluid, but lo! he is an open disputer. (16:5)

And among men there are some who dispute concerning Allah without knowledge, and follow every rebellious satan, (22:4)

And among men there is he who disputes concerning Allah without knowledge and without guidance and without an enlightening Book, (22:9)

To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter… (22:68)

… And among men there are some who dispute concerning Allah, without knowledge or guidance or an illuminating Book. (31:21)

… And every nation strove to seize their Messenger, and disputed by means of false *arguments* that they might rebut the truth thereby… (40:6)

"Those who dispute concerning the Signs of Allah without any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah seal up the heart of every arrogant, haughty *person*." (40:36)

Hast thou not seen those who dispute concerning the Signs of Allah? How they are being turned away *from the truth*! (40:70)

… And what will make thee know that the Hour may be near at hand?

Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Beware! Those who dispute concerning the Hour are in error, far gone. (42:18-19)

And they assert some of His servants to be a part of Him. Indeed man is manifestly ungrateful.

Has He taken daughters from what He has created, and honoured you with sons?

Yet when tidings are given to one of them of that the like of which he ascribes to the Gracious *God*, his face becomes darkened and he is choked with grief.

Do you ascribe to God one who is reared among ornaments, and who is not clear in disputation? (43:16-19)

And when the son of Mary is mentioned as a parable, lo! thy people raise a clamour thereat;

And they say, "Are our gods better, or he?" They mention not this to thee but for *the sake of* disputation. Nay, but they are a contentious people. (43:58-59)

DRINKING and GAMBLING

They ask thee concerning wine and the game of hazard. Say, "In both there is great sin and also *some* advantages for men; but their sin is greater than their advantage," (2:220)

O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say… (4:44)

… *And forbidden is also* that you seek to know your lot by the divining arrows. That is *an act of* disobedience… (5:4)

O ye who believe! intoxicants and games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one of* them that you may prosper.

Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back? (5:91-92)

EXTREMISM, EXCEEDING THE BOUNDS and EXTRAVAGANCE

(With reference to the property of the orphans):

… And devour it not in extravagance and haste against their growing up… (4:7)

O People of the Book, exceed not the limits in your religion… (4:172)

Say, "O People of the Book! exceed not the limits in *the matter of* your religion unjustly… (5:78)

… Exceed not the bounds. Surely, Allah loves not those who exceed the bounds. (6:142)

O children of Adam! adorn yourself at every *time and* place of worship *with garment of fear of Allah*, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:32)

So stand thou upright, as thou hast been commanded, and *also* those who have turned *to God* with thee; and exceed ye not the bounds, *O believers*; *for* surely, He sees what you do. (11:113)

… And squander not thy wealth extravagantly.

Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord. (17:27-28)

And keep not your had chained to your neck *in utter stinginess* nor extend it in extravagance to the full; or you would end up roundly condemned *and* rendered ineffectual. (17:30)

And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*. (17:34)

(Referring to the punishment of Hell):
And thus do We recompense him who is extravagant and believes not in the Signs of his Lord… (20:128)

(Referring to the servants of the Gracious *God*):
And those who, when they spend, are neither extravagant nor niggardly but moderate between the two; (25:68)

"So fear Allah, and obey me.
"And obey not the bidding of those who exceed the bounds,
"Who create disorder in the earth, and reform *it* not." (26:151-153)

(With reference to a reason for ushering some persons into Hell):
"This is because you exulted in the earth without justification, and because you behaved insolently." (40:76)

That you may not grieve over what is lost to you nor exult because of that which He has given you. And Allah loves not any self conceited boaster. (57:24)

FALSEHOOD and DISHONESTY

And confound not truth with falsehood nor hide the truth, knowingly. (2:43)

Woe, therefore, to those who write the Book with their own hands, and then say, "This is from Allah," that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn. (2:80)

And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly devour a part of the wealth of *other* people with injustice. (2:189)

Now whoso forges a lie against Allah after this, then it is these that are the wrongdoers. (3:95)

And it is not possible for a Prophet to act dishonestly, and whoever acts dishonestly shall bring *with him* that about which he has been dishonest, on the Day of Resurrection. (3:162)

Behold, how they forge a lie against Allah! And sufficient is that as a manifest sin. (4:51)

And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is perfidious *and* a great sinner. (4:108)

And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and a manifest sin. (4:113)

And who is more unjust than he who forges a lie against Allah or gives the lie to His Signs? Surely, the unjust shall not prosper. (6:22)

And who is more unjust than he who forges a lie against Allah, or says, "It has been revealed to me," while nothing has been revealed to him…" (6:94)

And if thou obey the majority of those on earth, they will lead thee astray from Allah's way. They follow nothing but *mere* conjecture, and they do nothing but lie. (6:117)

… Who is then more unjust than he who forges a lie against Allah that he may lead men astray without knowledge? Surely, Allah guides not the unjust people. (6:145)

(Relating the account of Moses):
As to those who took the calf *for worship*, wrath from their Lord shall overtake them and

abasement in the present life. And thus do We reward those who invent lies. (7:153)

Say, "Those who invent a lie against Allah shall not prosper." (10:70)

And who is more unjust than he who forges a lie against Allah? Such shall be presented before their Lord, and the witnesses will say, "These are they who lied against their Lord." Now surely, the curse of Allah is on the unjust:

Who turn *men* away from the path of Allah and seek to make it crooked. And these it is who disbelieve in the Hereafter. (11:19-20)

… By Allah, you shall certainly be called to account for all that you have forged. (16:57)

And they attribute to Allah what they dislike *for themselves* and their tongues utter the lie that they will have the best *of everything*. Undoubtedly, theirs shall be the Fire, and *therein* shall they be abandoned. (16:63)

It is only those who believe not in the Signs of Allah, that forge falsehood, and they it is who are the liars. (16:106)

And say not—because of the falsehood which your tongues utter—"This is lawful, and this is unlawful," so as to forge a lie against Allah. Surely, those who forge a lie against Allah do not prosper. (16:117)

(Relating the account of the People of the Cave):

"These, our people, have taken *for worship other* gods beside Him. Wherefore do they not bring a clear authority for them? And who is more unjust than he who invents a lie concerning Allah? (18:16)

Moses said to them (the people of Pharaoh), "Woe to you; forge not a lie against Allah, lest He destroy you by some punishment; and surely, he who forges a lie shall perish." (20:62)

… Shun therefore the abomination of idols, and shun false speech, (22:31)

Verily, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do. (24:24-25)

And who is more unjust than he who invents a lie concerning Allah, or rejects the truth when it comes to him? Is there not an abode in Hell for those who disbelieve? (29:69)

Who, then, is more unjust than he who lies against Allah or he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers? (39:33)

And on the Day of Resurrection, thou wilt see those who lied against Allah with their faces blackened. Is there not in Hell an abode for the proud? (39:61)

To Allah belongs the kingdom of the heavens and the earth; and on the day when the Hour shall come, on that day those who reject the truth will suffer. (45:28)

O ye who believe! why do you say what you do not do?

Most hateful is it in the sight of Allah that you say what you do not do. (61:3-4)

But who could do greater wrong than one who forges the lie against Allah while he is called to Islam? Allah guides not the wrongdoing people.

They desire to extinguish the light of Allah with *the breath of* their mouths, but Allah will perfect His light, even if the disbelievers hate *it*. (61:8-9)

GOING ASTRAY and LEADING OTHERS ASTRAY

… And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path. (2:109)

Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray. (3:91)

… And whoso associates anything as partner with Allah has indeed strayed far away. (4:117)

… And whoso disbelieves in Allah and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away. (4:137)

Those who disbelieve and hinder *others* from the way of Allah, have certainly strayed far away. (4:168)

Say, "Shall I inform you of those whose reward with Allah is worse than that? *They are* those whom Allah has cursed and on whom His wrath has fallen and of whom He has made apes and swine[144] and *who* worship the Evil One. These indeed are in a worse plight, and farther astray from the right path. (5:61)

Say, "O People of the Book! exceed not the limits in *the matter of* your religion unjustly, nor follow the evil inclinations of a people who went astray before and caused many to go astray, and *who* have strayed away from the right path." (5:78)

Losers indeed are they who kill their children foolishly for lack of knowledge, and make unlawful what Allah has provided for them, forging a lie against Allah. They have indeed gone astray and are not rightly guided. (6:141)

… Who is then more unjust than he who forges a lie against Allah that he may lead men astray without knowledge? Surely, Allah guides not the unjust people. (6:145)

… Now, surely, the curse of Allah is on the unjust:

Who turn men away from the path of Allah and seek to make it crooked… (11:19-20)

… And he whom Allah lets go astray shall have no guide. (13:34)

(Speaking of the disbelievers):

Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allah and seek to make it crooked. It is these who have gone far off in error. (14:4)

If thou art solicitous of their guidance, then *know that* Allah surely guides not those who lead *others* astray. And for such there are no helpers. (16:38)

As for those who disbelieve and turn men away from the way of Allah, We will add punishment to *their* punishment because they acted corruptly. (16:89)

And among men there is he who disputes concerning Allah without knowledge and without guidance and without an enlightening Book,

Turning his side *disdainfully*, that he may lead *men* astray from the way of Allah. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste the punishment of burning. (22:9-10)

He calls beside Allah on that which can neither harm him, nor benefit him. That is indeed straying far away. (22:13)

Dost thou think that most of them hear or understand? They are only like cattle—nay, they are worst astray from the path. (25:45)

And Hell shall be brought into full view of those who have gone astray.

And it will be said to them, "Where is that which you worshipped

"Beside Allah? Can they help you or get help *for themselves*?"

Then will they be thrown headlong therein, they and those who have gone astray,

And the hosts of Iblis, all together. (26:92-96)

And of men is he who takes idle tales in exchange *for guidance* to lead *men* astray from the path of Allah, without knowledge, and to make fun of it. For such there will be humiliating punishment.

And when Our Signs are recited to him, he turns proudly away, as though he heard them not, as if there were a heaviness in both his ears. So announce to him a painful punishment. (31:7-8)

Say, "Tell me: if it is from Allah but you disbelieve in it—who is more astray than one who has drifted away *from Allah*?" (41:53)

And he whom Allah adjudges astray—there is no protector for him thereafter… (42:45)

… And for him whom Allah adjudges astray there is no way *at all*. (42:47)

And whoso does not respond to Allah's Summoner, he cannot escape *Him* in the earth, nor can he have any protector beside Him. Such are in manifest error. (46:33)

IDOLATRY and ASSOCIATING PARTNERS WITH GOD (*SHIRK*)

… Set not up, therefore, equals to Allah, while you know it. (2:23)

Say, "O People of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah."… (3:65)

We shall strike terror into the hearts of those that have disbelieved because they associate partners with Allah for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers. (3:152)

And worship Allah and associate naught with Him… (4:37)

Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin. (4:49)

Allah will not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything as partner with Allah is indeed strayed far away. (4:117)

… Surely, whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

They are surely disbelievers who say, "Allah is one of the three;" there is no God but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. (5:73-74)

Say, "Will you worship beside Allah that which has no power to do you harm or good?" And it is Allah Who is All-Hearing, All-Knowing. (5:77)

All praise belongs to Allah Who created the heavens and the earth and brought into being every *kind of* darkness and light; yet those who disbelieve set up equals to their Lord. (6:2)

And *think of* the day when We shall gather them all together; then shall We say to those who associated partners *with God*, "Where are the partners you spoke of, those whom you used to assert?"

Then *the end of* their mischief will be naught save that they shall say, "By Allah, our Lord, we were not idolaters."

See how they lie against themselves. And what they fabricated was of no avail to them. (6:23-25)

Say, "I am forbidden to worship those on whom you call beside Allah." Say, "I will not follow your vain desires. In that case, I shall become lost and I shall not be of the guided." (6:57)

Say, "Shall we call, beside Allah, upon that which can neither profit us nor harm us, and shall we be turned back on our heels after Allah has guided us… (6:72)

And they hold the Jinn to be partners with Allah, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted *far* above what they attribute *to Him*!

The Originator of the heavens and the earth! How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things? (6:101-102)

Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

And if Allah had *enforced* His will, they would not have set up gods *with Him*. And We have not made thee a keeper over them nor art thou over them a guardian.

And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in *their* ignorance… (6:107-109)

Say, "Come, I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as a partner… (6:152)

(The Holy Prophet is commanded to say):

"He has no partner. And so am I commanded, and I am the first of those who submit." (6:164)

But when He give them (the expecting parents) a good *child*, they attribute to Him partners in respect of that which He has given them. But exalted is Allah above what they associate *with Him*.

Do they associate *with Him* as partners those who create nothing, and are themselves created?

And they can give them no help, nor can they help themselves. (7:191-193)

Surely, those whom you call on beside Allah are *mere* servants like you. Then call on them and let them answer you, if you are truthful.

Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? … (7:195-196)

O ye who believe! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs… (9:28)

They have taken their learned men and their monks for lords beside Allah. And *so have they taken* the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate *with Him*! (9:31)

And they worship, instead of Allah, that which neither harms them nor profits them; and they say, "These are our intercessors with Allah." … (10:19)

Say, "Is there one among your associates who originates creation and then repeats it?" Say, "It is Allah *alone* Who initiates creation and then repeats it. How could you then be led astray?"

Say, "Is there any of your associate-gods who leads to the truth?" Say, "It is Allah Who leads to the truth. Is then He Who leads to the truth more worthy to be followed or he who finds not the way *himself* unless he be guided? What, then, is the matter with you? How judge ye?" (10:35-36)

Lo! To Allah belongs whatever is in the heavens and whatever is in the earth. Those who pray to partners beside Allah do not *really* follow them. They follow nothing but fancy and indulge not but in conjectures. (10:67)

They say, "Allah has taken unto Himself a son." Holy is He! He is Self-Sufficient. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. You have no authority for this. Do you say against Allah what you know not? (10:69)

(Exhortation to the Prophet Muhammad):

And *I have also been commanded to say*: "Set thy face toward religion as one ever inclined *to God*, and be not thou of those who ascribe partners *to Him*.

"And call not, beside Allah, on any other that can neither profit thee nor harm thee…" (10:106-107)

(Exhortation by the Prophet Joseph to the two prison mates):

"You worship nothing beside Allah, but *mere* names that you have named, you and your fathers; Allah has sent down no authority for that. The decision rests with Allah alone. He has commanded that you shall not worship anything save Him. That is the right religion, but most men know *it* not." (12:41)

… And those on whom they call beside Him answer them not at all, except as he *is answered* who stretches forth his two hands toward water that it may reach his mouth, but it reaches it not… (13:15)

… Say, "Have you then taken beside Him helpers who have no power for good or harm *even* for themselves?" Say, "Can the blind and the

seeing be equal? Or, can darkness be equal to light? Or, do they assign to Allah partners who have created the like of His creation so that the *two* creations appear similar to them?" Say, "Allah *alone* is the Creator of all things, and He is the One, the Most Supreme." (13:17)

… Yet, they ascribe partners to Allah. Say, "Name them." Would you inform Him of what He does not know in the earth? Or, is it *a mere* empty saying? … (13:34)

… Say, "I am only commanded to worship Allah and not to set up equals to Him. Unto Him do I call, and unto Him is my return." (13:37)

And they have set up rivals to Allah to mislead *people* from His way. Say, "Enjoy yourselves a while, then, surely, your journey is toward the Fire." (14:31)

And *remember* when Abraham said, "My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols. (14:36)

And those on whom they call beside Allah create not anything, but they are themselves created.

They are dead, not living; and they know not when they will be raised. (16:21-22)

Then on the Day of Resurrection He will disgrace them and will say, "Where are My 'partners' for whose sake you used to oppose *the prophets*?" Those endowed with knowledge will say, "This day disgrace and affliction will surely *fall* on the disbelievers." (16:28)

Allah has said, "Take not *for worship* two gods. There is only One God. So fear Me alone." (16:52)

And they worship beside Allah such as have no power to bestow on them any gift from the heavens or the earth, nor can they *ever* have such power. (16:74)

And when those who associate partners *with God* will see their associate-gods, they will say, "Our Lord, these are our associate-gods whom we used to call upon instead of Thee." Thereupon, they will retort on them with the words, "Surely, you are liars."

And they will offer submission to Allah on that day, and all that they used to forge shall fail them. (16:87-88)

Set not up with Allah another God lest thou sit down disgraced *and* forsaken.

Thy Lord has commanded, "Worship none but Him…" (17:23-24)

… And set not up with Allah any other God, lest thou be cast into Hell, condemned *and* rejected. (17:40)

Say, had there been other gods with Him, as they say, then they (idolaters) would have surely sought out a way to the Owner of the Throne.

Holy is He, and exalted far above that which they say. (17:43-44)

Say, "Call on those whom you think *to be gods* beside Him; then *you will know that* they have no power to remove affliction from you or to avert *it*. (17:57)

And say, "All praise belongs to Allah Who has taken unto Himself no son, and Who has no partner in *His* Kingdom, nor has He anyone to help *Him* on account of weakness." … (17:112)

And *remember* the day when He will say, "Call those whom you deemed to be My partners." Then they will call on them, but they will not answer them; and We shall place a barrier between them. (18:53)

Say, "I am only a man like yourselves; *but* I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord." (18:111)

When he (Abraham) said to his father, "O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught?" (19:43)

And they have taken *other* gods beside Allah, that they may be *a source of* power for them.

Not at all! They will reject their worship, and become their opponents. (19:82-83)

And they say, "The Gracious *God* has taken unto Himself a son."

Assuredly, you have done a most monstrous thing!

The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

Because they ascribe a son to the Gracious *God*.

Whereas it becomes not the Gracious *God* to take unto Himself a son.

There is none in the heavens and the earth but he shall come to the Gracious *God* as a bondman. (19:89-94)

Have they taken gods from the earth who raise the dead?

If there had been in both *the heaven and the earth* gods other than Allah, then both *the heaven and the earth* would have ended up in chaos. Glorified then be Allah, the Lord of the Throne, above what they attribute.

He cannot be questioned as to what He does, but they will be questioned.

Have they taken gods beside Him? Say, "Bring forth your proof. Here is the Book of those with me, and the Book of those before me." Nay, most of them know not the truth, and so they turn away. (21:22-25)

Have they any gods that can protect them beside Us? They cannot help themselves, nor can they be befriended *by any one* against Us. (21:44)

Surely, you and that which you worship beside Allah are the fuel of Hell. To it shall you *all* come. (21:99)

He calls beside Allah on that which can neither harm him, nor benefit him. That is indeed straying far away.

He calls on him whose harm is nearer than his benefit. Evil indeed is the patron, and evil indeed the associate. (22:13-14)

… Shun therefore the abomination of idols, and shun false speech,

Remaining ever inclined to Allah, not associating anything with Him. And whoso associates anything with Allah, falls, as it were, from a height, and the birds snatch him up, or the wind blows him away to a distant place. (22:31-32)

And they worship beside Allah that for which He has sent down no authority, and that of which they have no knowledge. And for those who do wrong there is no helper. (22:72)

O men, a similitude is set forth, so listen to it. Surely, those on whom you call instead of Allah cannot create *even* a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are *both* the seeker and the sought. (22:74)

Allah has not taken unto Himself any son, nor is there any *other* God along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be Allah above all that which they attribute *to Him*!

Knower of the unseen and of the seen! Exalted therefore is He above that which they associate *with Him*! (23:92-93)

And he who calls on another God along with Allah, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers will not prosper. (23:118)

(Referring to those who believe and do good works):

… They will worship Me, *and* they will not associate anything with Me… (24:56)

… And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it *its* proper measure.

Yet they have taken beside Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection. (25:3-4)

And the day when He will assemble them and those whom they worship beside Allah, He will ask, "Was it you who led astray these My servants, or did they *themselves* stray away from the path?"

They will say, "Holy art Thou! It was not proper for us to take protectors other than Thee; but Thou didst bestow on them and their fathers

the good things *of this life* until they forgot the admonition and became a ruined people." (25:18-19)

And they worship beside Allah that which can do them no good nor harm them. And the disbeliever always works *in support of those who strive* against his Lord. (25:56)

And Hell shall be brought into full view of those gone astray.

And it will be said to them, "Where is that which you worshipped

"Beside Allah? Can they help you or get help *for themselves*?"

Then will they be thrown headlong therein, they and those who have gone astray,

And the hosts of Iblis, all together. (26:92-96)

Call not, therefore, on any other God beside Allah, lest thou become one of those who are punished. (26:214)

Say, "All praise belongs to Allah, and peace be upon those servants of His whom He has chosen. Is Allah better or that which they associate *with Him*?"

Or, Who created the heavens and the earth, and Who sent down water for you from the sky wherewith We cause to grow beautiful orchards? You could not cause their trees to grow. Is there a God besides Allah? Nay, they are a people who deviate *from the right path*.

Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a God besides Allah? Nay, most of them know not.

Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allah? Little is it that you reflect.

Or, Who guides you in every *kind of* darkness of the land and of the sea, and Who sends the winds as glad tidings before His mercy? Is there a God besides Allah? Exalted is Allah above what they associate *with Him*.

Or, Who originates creation, *and* then repeats it and Who provides for you from the heaven and the earth? Is there a God besides Allah? Say, "Bring forward your proof if you are truthful." (27:60-65)

And on that day He will call to them, and say, "Where are My 'partners' that you so imagined?"

Those against whom the sentence will become due, will say, "Our Lord, these are those whom we led astray. We led them astray, even as we had gone astray *ourselves*. We *now* dissociate ourselves *from them and turn* to Thee. It was not us that they worshipped."

And it will be said, "Call upon your partners." And they will call upon them, but they will not answer them. And they will see the punishment. Would that they had followed the guidance! (28:63-65)

… Glorified be Allah, and far is He above all that they associate *with Him*. (28:69)

Say, "Tell me, if Allah make the night continue over you till the Day of Resurrection, what god is there besides Allah who could bring you light? Will you not then hearken?"

Say, "Tell me, if Allah make the day continue over you till the Day of Resurrection, what god is there besides Allah who could bring you a night wherein you could rest? Will you not then see?" (28:72-73)

And on that day He will call to them and say, "Where are My 'partners,' whom you so imagined?"

And We shall draw from every people a witness and We shall say, "Bring your proof." Then they will know that the truth belongs to Allah. And that which they used to forge will be lost unto them. (28:75-76)

And call not on any other God beside Allah. There is no God but He. Everything will perish except Himself. His is the judgment, and to Him will you be brought back. (28:89)

And We have enjoined on man kindness to his parents; but if they contend with you so that you *too* may associate partners with Me, of which you have no knowledge whatsoever, then obey them not. Unto Me is your return, and I shall inform you of what you did. (29:9)

And when they go on board a ship, they call on Allah, with sincere and exclusive faith in Him.

But when He brings them safe to land, behold, they associate partners *with Him*; (29:66)

It is Allah Who has created you, *and* then He has provided for you; then He will cause you to die, *and* then He will bring you to life. Is there any of your 'partners' who can do any of these things? Glorified be He and exalted above that which they associate *with Him*. (30:41)

Say, "Travel in the earth and see how *evil* was the end of those before *you*! Most of them were idolaters. (30:43)

And *remember* when Luqman said to his son while exhorting him, "O my dear son! associate not partners with Allah. Surely, associating partners *with God* is a grievous wrong." (31:14)

Say, "Call upon those whom you assert *to be gods* beside Allah. They control not *even* the weight of an atom in the heavens or in the earth, nor have they any share in either, nor has He any helper among them." (34:23)

O ye men, remember the favour of Allah towards you. Is there any Creator other than Allah *Who* provides for you from the heaven and earth? There is none worthy of worship but He. Whither then are you turned away? (35:4)

… Such is Allah, your Lord; His is the kingdom, and those whom you call upon beside Allah own not even a whit.

If you call on them, they will not hear your call; and even if they heard it, they could not answer you… (35:14-15)

Say, "Have you seen your associate-gods whom you call on beside Allah? Show me *then* what they have created of the earth. Or have they a share in the creation of the heavens? Or have We given them a Book so that they have an evidence therefrom?" … (35:41)

And they have taken gods beside Allah, that they might be helped.

They will not be able to help them; *on the contrary*, they themselves will be made to appear along with them as hosts. (36:75-76)

… And those who take for protectors others beside Him *say*, "We serve them only that they may bring us near to Allah in station."…

If Allah had desired to take Himself a son, He could have chosen whom He pleased out of what He creates. Holy is He! He is Allah, the only One, the Dominant. (39:4-5)

So worship what you like beside Him. Say, "Surely, the losers will be those who ruin their souls and *ruin* their families on the Day of Resurrection." Beware! That will surely be the manifest loss. (39:16)

And if thou ask them, "Who created the heavens and the earth?", they will surely say, "Allah." Say, "What think ye, if Allah intends to do me an injury, will those whom you call upon beside Allah be able to remove the injury inflicted by Him? Or if He wills to show me mercy, could they withhold His mercy?" Say, Allah is sufficient for me. In Him trust those who would trust." (39:39)

And verily it has been revealed to thee and unto those before thee: "If thou attribute partners *to God*, thy work shall surely go vain and thou shalt certainly be of the losers." (39:66)

And Allah judges with truth, while those on whom they call beside Him judge nothing. Surely, Allah is the All-Hearing, the All-Seeing. (40:21)

"You invite me to disbelieve in Allah and to associate with Him that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver." (40:43)

Say, "I have been forbidden to worship those whom you call upon beside Allah since there have come unto me clear proofs from my Lord; and I have been commanded to submit myself to the Lord of the worlds." (40:67)

… And woe to the idolaters,

Who give not the Zakat, and they it is who deny the Hereafter. (41:7-8)

And they assert some of His servants to be a part of Him. Indeed man is manifestly ungrateful.

Has He taken daughters from what He has created, and honoured you with sons?

Yet when tidings are given to one of them of that the like of which he ascribes to the Gracious *God*, his face becomes darkened and he is choked with grief—

Do you ascribe to God one who is reared among ornaments, and who is not clear in disputation? (43:16-19)

And ask those of Our Messengers whom We sent before thee, "Did We appoint any deities beside the Gracious *God*, to be worshipped?" (43:46)

And those on whom they call beside Him possess no power of intercession… (43:87)

Hast thou seen him who makes his own desire his lord, and whom Allah has adjudged astray knowingly, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering? Who, then, will guide him after Allah *has condemned him*? Will you not then heed? (45:24)

Say, "Do you know what it is you call on beside Allah? Show me what they have created of the earth. Or have they a share in the *creation of the* heavens? Bring me a Book *revealed* before this or some vestige of knowledge *in your support*, if you *indeed* speak the truth."

And who is more astray than those who, instead of Allah, pray unto such as will not answer them till the Day of Resurrection, and they are even unconscious of their prayer? (46:5-6)

And do not set up another God along with Allah. Surely, I am a plain Warner unto you from Him. (51:52)

Now tell *me* about Lat and 'Uzza,

And Manat[145], the third one, another *goddess*!

What! For you the males and for Him the females!

That indeed is an unfair division.

These are but names which you have named—you and your fathers—for which Allah has sent down no authority. They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord. (53:20-24)

And *all* places of worship belong to Allah; so call not on any one beside Allah. (72:19)

Say, "I pray to my Lord only, and I associate no one with Him." (72:21)

Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures. (98:7)

IMPATIENCE

And man begs for evil as though he were begging for good; and man is hasty. (17:12)

Exalted then is Allah, the True King! And be not impatient for the Qur'an ere its revelation is completed unto thee, but *only* say, "O my Lord, increase me in knowledge." (20:115)

Verily, man is born impatient and miserly.

When evil touches him, he is full of lamentation,

But when good falls to him, he is niggardly. (70:20-22)

IMPROPER ENTRY INTO HOMES

… And it is not righteousness that you come into houses by the backs thereof; but truly righteous is he who fears God. And you should come into houses by the doors thereof… (2:190)

INFANTICIDE

Say, "Come, I will rehearse to you what your Lord has made inviolable for you…that you kill not your children for fear of poverty—it is We Who provide for you and for them… (6:152)

Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin. (17:32)

INJUSTICE and INIQUITY

And *remember the time* when Moses prayed for water for his people, and We said, "Strike the rock with thy rod," and there gushed forth from it twelve springs, *so that* every tribe knew their

drinking place. "Eat and drink of what Allah has provided, and commit not iniquity in the earth, creating disorder." (2:61)

… And Allah loves not the unjust. (3:141)

And if you fear that you, *the society*, may fail to do justice in matters concerning orphans *in the aftermath of war* then marry women of your choice, two or three or four; and if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest *way* for you to avoid injustice. (4:4)

Surely, those who have disbelieved and have acted unjustly, Allah is not going to forgive them, nor will He show them any way,

Except the way of Hell, wherein they shall abide for a long, long period… (4:169-170)

… Who is then more unjust than he who forges a lie against Allah that he may lead men astray without knowledge? Surely, Allah guides not the unjust people. (6:145)

(Admonition of the Prophet Salih to his people):

"And remember *the time* when He made you inheritors *of His favours* after ʻAd, and assigned you an abode in the land; you build palaces in its plains, and you hew the mountains into houses. Remember, therefore, the favours of Allah and commit not iniquity in the earth, causing disorder." (7:75)

(Admonition of the Prophet Shuʻaib to the people of Midian):

"And O my people, give full measure and full weight with equity, and do not deprive people of things which *by right* belong to them and commit not iniquity in the earth, causing disorder. (11:86)

And *all* faces shall humble themselves before the Living, the Self-Subsisting and All-Sustaining *God*. And he shall indeed perish who bears *the burden of* iniquity.

But he who does good works, being a believer, will have no fear of injustice or loss. (20:112-113)

And to Midian *We sent* their brother Shuʻaib who said, "O my people, serve Allah, and fear the Last Day and commit not iniquity in the earth, creating disorder." (29:37)

INTEREST and USURY

Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: "Trade *also* is like interest;" whereas Allah has made trade lawful and made interest unlawful…

Allah will abolish interest and will cause charity to increase… (2:276-277)

O ye who believe! fear Allah and relinquish what remains of interest, if you are believers.

But if you do *it* not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your original sums…

And if any *debtor* be in straitened circumstances, then *grant him* respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew. (2:279-281)

O ye who believe! devour not interest involving multiple additions; and fear Allah that you may prosper. (3:131)

Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favour of Allah—it is these who will increase *their wealth* manifold. (30:40)

KILLING

See: ISLAMIC INSTITUTIONS – Punishments – Killing & Murder

NIGGARDLINESS—in spending and striving in the way of Allah

And let not those, who are niggardly with respect to what Allah has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection… (3:181)

Surely, Allah loves not the proud *and* the boastful,

Who are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

And for those who spend their wealth to be seen of men, and believe not in Allah nor the Last Day… (4:37-39)

… And those who hoard up gold and silver and spend it not in the way of Allah—give to them the tidings of a painful punishment,

On the day when it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith *and it will be said to them*: "This is what you treasured up for yourselves; so now taste what you used to treasure up." (9:34-35)

And nothing has deprived them of the acceptance of their contributions save that they disbelieve in Allah and His Messenger. And they come not to Prayer except lazily and they make no contribution save reluctantly. (9:54)

And among them there are those who made a covenant with Allah, *saying*, "If He give us of His bounty, we would most surely give alms and be of the virtuous."

But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion. (9:75-76)

Those *who contrived to be* left behind rejoiced at their staying back in contradiction to the Messenger of Allah, and were averse to striving with their property and their persons in the cause of Allah. And they said, "Go not forth in the heat." Say, "The fire of Hell is more intense in heat." Could they but understand! (9:81)

And when a Surah is revealed, *enjoining*, "Believe in Allah and strive *in the cause of Allah* in company with His Messenger," those of them who possess affluence ask leave of thee and say, "Leave us that we be with those who sit *at home*."

They are content to be with the womenfolk, and their hearts are sealed so that they understand not. (9:86-87)

The cause of reproach is only against those who ask leave of thee, while they are rich. They are content to be with the womenfolk… (9:93)

Say, "Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly." (17:101)

And let not those who possess wealth and plenty among you swear not to give *aught* to the kindred and to the needy and to those who have left their homes in the cause of Allah. Let them forgive and forbear. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful. (24:23)

… And if you believe and be righteous, He will give you your rewards, and will not ask of your possessions.

If He ask them of you, and press you, you would be niggardly, and He would bring to light your malice.

Behold, you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you that are needy… (47:37-39)

… And Allah loves not any self-conceited boaster,

Such as are niggardly and *also* enjoin upon men to be niggardly… (57:24-25)

Verily, man is born impatient and miserly.

When evil touches him, he is full of lamentation,

But when good falls to his *lot*, he is niggardly. (70:20-22)

But as for him who is niggardly and is *disdainfully* indifferent,

And rejects what is right,

We will make easy for him the path of distress.

And his wealth shall not avail him when he perishes. (92:9-12)

PRIDE, HAUGHTINESS, BOASTING, DISDAIN and CONTEMPT

And *remember the time*, when We said to the angels: "Submit to Adam," and they *all* submitted except Iblis. He refused and acted with arrogance; and he was of the disbelievers. (2:35)

And when it is said to him, "Fear Allah," pride incites him to *further* sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest. (2:207)

Surely, the Messiah will never disdain to be a servant of Allah, nor will the angels near *unto God.*; and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allah no friend nor helper. (4:173-174)

But those who reject Our Signs and turn away from them with disdain, these shall be the inmates of the Fire; they shall abide therein. (7:37)

Those who reject Our Signs and turn away from them with disdain, the gates of heaven will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle[146]. And thus do we requite the offenders. (7:41)

And the occupants of the elevated places will call out to men whom they will know by their marks, and say, "Your multitude availed you not, nor your arrogance. (7:49)

Then We sent upon them (the people of Pharaoh) the storm and the locusts, and the lice, and the frogs, and the blood—clear Signs; but they behaved proudly and were a sinful people. (7:134)

I shall soon turn away from My Signs those who behave proudly in the land in an unjust manner… (7:147)

And be not like those who came forth from their homes to boast *of their deeds* and to make a display to the people and they prevent *people* from reaching the path of Allah, and Allah encompasses all that they do. (8:48)

Then did We send, after them, Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they behaved arrogantly. And they were a sinful people. (10:76)

(Speaking of man):

And if after an adversity has touched him We cause him to taste prosperity, he will assuredly say, "Gone are the ills from me." Lo! He is exultant, boastful; (11:11)

Your God is One God. And as to those who believe not in the Hereafter, their hearts are strangers *to truth*, and they are full of pride.

Undoubtedly, Allah knows what they conceal and what they disclose. Surely, He loves not the proud. (16:23-24)

(Speaking to the wrongdoers):

So enter the gates of Hell, to abide therein. Evil indeed is the abode of the proud. (16:30)

And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

The evil of all these is hateful in the sight of thy Lord. (17:38-39)

To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary; (21:20)

Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,

To Pharaoh and his chiefs; but they behaved arrogantly and they were haughty people. (23:46-47)

(It will be said to the wrongdoers on the Day of Judgement):

"Verily, My Signs were recited unto you, but you used to turn back on your heels,

Big with pride…" (23:67-68)

And those who look not for a meeting with Us say: "Why are angels not sent down to us? Or why do we not see our Lord?" Surely they are too proud of themselves and have greatly exceeded the bounds. (25:22)

And he (the Pharaoh) and his hosts behaved arrogantly in the land without any justification. And they thought that they will never be brought back to Us. (28:40)

Verily, Korah was of the people of Moses, but he behaved like a tyrant towards them… (28:77)

And *We destroyed* Korah and Pharaoh and Haman. And Moses did come to them with manifest Signs, but they behaved proudly in the earth, yet they could not outstrip *Us*. (29:40)

And when Our Signs are recited to him, he turns proudly away, as though he heard them not, as if there were a heaviness in both his ears. So announce to him a painful punishment. (31:8)

(Luqman's exhortation to his son):

"And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allah loves not any arrogant boaster.

"And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass." (31:19-20)

And they swore by Allah their strongest oaths, that if a Warner came to them, they would follow guidance better than any other people. But when a Warner did come to them, it only increased them in aversion,

Out of arrogance in the earth and evil plotting… (35:43-44)

Surely, thus do We deal with the guilty:

For when it was said to them, "There is no God but Allah," they turned away with disdain, (37:35-36)

But those who disbelieve are *steeped* in *false* pride and enmity.

How many a generation before them have We destroyed! … (38:3-4)

So the angels submitted, all of them together.

But Iblis *did not*. He behaved proudly, and was of those who disbelieved. (38:74-75)

And on the Day of Resurrection, thou wilt see those who lied against Allah with their faces blackened. Is there not in Hell an abode for the proud? (39:61)

It will be said, "Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant. (39:73)

And Moses said, "I take refuge with my Lord and your Lord from every arrogant *person* who believes not in the Day of Reckoning." (40:28)

Those who dispute concerning the Signs of Allah without any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah seal up the heart of every arrogant, haughty *person*. (40:36)

And your Lord says, "Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised." (40:61)

… Thus will Allah confound the disbelievers.

"That is because you exulted in the earth without justification, and because you behaved insolently.

"Enter ye the gates of Hell, to abide therein. And evil is the abode of the proud." (40:75-77)

As for 'Ad[147], they behaved arrogantly in the earth without any justification and said, "Who is mightier than we in power?" Do they not see that Allah, Who created them, is mightier than they in power? Still they continued to deny Our Signs. (41:16)

Woe to every sinful liar,

Who hears the Signs of Allah recited unto him, and then proudly persists *in his disbelief*, as though he heard them not. So give him the tidings of a painful punishment. (45:8-9)

But as for those who disbelieved: "Were not My Signs recited unto you? But you were arrogant, and were a guilty people." (45:32)

Say, "Tell me, if this is from Allah and you disbelieve therein, and a witness from among the Children of Israel bears witness to *the advent of* one like him, and he believed, but you are too proud, *how should you fare*?"… (46:11)

And on the day when those who disbelieve will be brought before the Fire, *it will be said to them*, "You exhausted your good things in the life of the world, and you *fully* enjoyed them. Now this day you shall be requited with ignominious punishment because you were arrogant in the earth without justification, and because you acted rebelliously." (46:21)

… And Allah loves not any self-conceited boaster, (57:24)

He (Noah) said, "My Lord, I have called my people night and day,

"But my calling *them* has only made them flee *from me* all the more.

"And every time I called them that Thou mightest forgive them, they put their fingers into their ears, and wrapped their garments around them, and persisted *in their inequity*, and behaved with exceeding arrogance." (71:6-8)

SUSPICION and CONJECTURE

And if thou obey the majority of those on earth, they will lead thee astray from Allah's way. They follow nothing but *mere* conjecture, and they do nothing but lie. (6:117)

And most of them follow nothing but conjecture. Surely, conjecture cannot substitute truth in the least… (10:37)

Lo! To Allah belongs whatever is in the heavens and whatever is in the earth. Those who pray to partners beside Allah do not *really* follow them. They follow nothing but fancy and indulge not but in conjectures. (10:67)

And they say, "There is nothing but this our present life; we die and we live *here*; and nothing but Time destroys us." But they have no knowledge of that; they do but conjecture. (45:25)

O ye who believe! avoid too frequent indulgence in suspicion; for some suspicions are certainly sin… (49:13)

… They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord. (53:24)

Those who believe not in the Hereafter name the angels with names of females;

But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth. (53:28-29)

TAUNT, DERISION, BACKBITING and SLANDER

O ye who believe! Render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day… (2:265)

And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and manifest sin. (4:113)

Those who find fault with such of the believers as give alms of their own free will and with such as find nothing *to give* save *the earnings of* their toil. They thus deride them. Allah shall requite them for their derision, and for them is a grievous punishment. (9:79)

And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence *thereafter*, and it is they that are the transgressors, (24:5)

And as for those who calumniate their wives, and have not witnesses except themselves—the evidence of any one of such people *shall suffice* if he bears witness four times in the name of Allah *saying* that he is surely of those who speak the truth.

And *his* fifth *oath shall be to say* that Allah's curse be upon him if he be of the liars.

But it shall avert the punishment from her if she bears witness four times in the name of Allah *saying* that he is of the liars.

And *her* fifth *oath shall be to say* that the wrath of Allah be upon her if he speaks the truth. (24:7-10)

Verily, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

On that day will Allah pay them their just due, and they will know that Allah alone is the Manifest Truth. (24:24-26)

O ye who believe! let not one people deride *another* people, who may be better than they, nor let women *deride other* women, who may be better than they. And do not slander your own people, nor taunt each other with nicknames…

O ye who believe! avoid too frequent indulgence in suspicion; for some suspicions are certainly sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you will loathe it. And fear Allah, surely, Allah is Oft-Returning *with compassion and* is Merciful. (49:12-13)

And yield not to any mean swearer,

Backbiter, one who goes about slandering,

Forbidder of good, transgressor, sinful,

Ill-mannered and, in addition to that, of doubtful birth.

This is because he possesses riches and children.

When Our Signs are recited unto him, he says, "Stories of the ancients!"

We will brand him on the snout. (68:11-17)

Woe to every backbiter, slanderer… (104:2)

UNGRATEFULNESS

Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me. (2:153)

… Surely, Allah is Munificent to men, but most men are not grateful. (2:244)

And We have established you in the earth and provided for you therein the means of subsistence. How little thanks you give! (7:11)

(Iblis saying to God):

"Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful." (7:18)

Surely, the worst of creatures in the sight of Allah are those who are ungrateful… (8:56)

… Surely, Allah is gracious towards mankind, but most of them are not thankful. (10:61)

And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful. (11:10)

(The Prophet Joseph saying):

"And I have followed the religion of my fathers, Abraham and Isaac and Jacob. We cannot indeed associate anything as partner with Allah. This is of Allah's grace upon us and upon mankind, but most men are ungrateful." (12:39)

Dost thou not see those who changed Allah's favour into ingratitude and landed their people into the abode of ruin—

Which is Hell? They shall burn therein; and an evil place of rest is that. (14:29-30)

… Surely, Allah loves not any one who is perfidious *or* ungrateful. (22:39)

… Surely, man is most ungrateful. (22:67)

And He it is Who has created for you ears, and eyes, and hearts; *but* little thanks do you give. (23:79)

And, truly, thy Lord is gracious to mankind, but most of them are not grateful. (27:74)

And when waves engulf them like *so many* coverings, they call upon Allah, being sincere to Him in faith; but when He brings them safe to land, then some of them take the right course. And none denies Our Signs save every perfidious *and* ungrateful person. (31:33)

(Referring to the creation of man):

Then He balanced him and breathed into him of His spirit. And He has given you hearing and eyes and hearts. *But* little thanks do you give! (32:10)

… Surely, Allah guides not him who is an ungrateful liar. (39:4)

If you are ungrateful, surely Allah is Self-Sufficient *being independent* of you. And He is not pleased with ingratitude in His servants. But if you show gratefulness, He likes it in you… (39:8)

It is Allah Who has made the night for you that you may rest therein, and the day *to enable you* to see. Verily, Allah is the Lord of bounty for mankind, yet most men are ungrateful. (40:62)

Do you see the water which you drink?
Is it you who send it down from the clouds, or are We the Sender?
If We pleased, We could make it bitter. Why, then, are you not grateful? (56:69-71)

Say, "He it is Who brought you into being, and made for you ears and eyes and hearts; *but* little thanks do you give." (67:24)

Ruin seize the man! How ungrateful he is! (80:18)

Surely, man is ungrateful to his Lord;
And surely, he is a witness unto that; (100:7-8)

WORLDLY LIFE

For admonitions against worldly life see "HEREAFTER—The Concept" in the section on REALM OF THE UNSEEN.

WRONGDOING

… And Allah guides not the wrongdoing people. (3:87)

And when they commit a foul deed, they say, "We found our fathers doing it, and Allah has enjoined it upon us." Say, "Allah never enjoins foul deeds. Do you say of Allah what you know not?" (7:29)

Say, "My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have no knowledge." (7:34)

… The curse of Allah is on the wrongdoers—
Who turn *men* away from the path of Allah and seek to make it crooked, and who are disbelievers in the Hereafter. (7:45-46)

And *as for* those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect them against Allah. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide. (10:28)

… Verily, the wrongdoers never prosper. (28:38)

… And who is more erring than he who follows his evil inclinations without any guidance from Allah. Verily Allah guides not the unjust people. (28:51)

… Verily, Allah guides not the wrongdoing people. (46:11)

Section 12
MISCELLANEOUS SUBJECTS

The "Book" of Nature, Grace of God, Fate and God's Decree, Free will and Freedom of religions,
God's help, Respite for the disbelievers, Salvation, Sects and religious diversity, Soul, Trials

AL-KITAB—THE "BOOK" OF NATURE (The "Book" of God's Knowledge)

And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and *in* the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is *recorded* in a clear Book. (6:60)

… And nothing is hidden from the view of thy Lord—even that which weighs no more than a particle or less thereof, or greater than that in the earth or in the heavens—but it is *recorded* in a clear Book. (10:62)

And there is no creature that moves in the earth but it is for Allah to provide it with sustenance. And He knows its place of temporary settlement and permanent abode. All *this* is *recorded* in a clear Book. (11:7)

Dost thou not know that Allah knows whatsoever is in the heavens and the earth? Surely, it is *all preserved* in a Book, *and* that is easy for Allah. (22:71)

He to Whom belongs the kingdom of the heavens and the earth… And He has created everything, and has ordained for it *its* proper measure. (25:3)

And there is nothing hidden in the heaven and the earth, but it is *recorded* in a clear Book. (27:76)

… And no female conceives, nor does she bring forth *a child* without His knowledge. And no one whose life is prolonged has *his* life prolonged, nor is anything diminished of his life, *but it is recorded* in a Book. That surely is easy for Allah. (35:12)

Surely, We *alone* give life to the dead, and We record that which they send forward and that which they leave behind; and things have We recorded in a clear Book. (36:13)

There falls not any calamity either in the earth or in your *own* persons, but it is *recorded* in a Book before We bring it into being—surely, that is easy for Allah— (57:23)

BOUNTY, FAVOUR and GRACE OF GOD

… Say, "All bounty is in the hand of Allah. He gives to whomsoever He pleases. And Allah is Bountiful, All-Knowing.

"He chooses for His mercy whomsoever He pleases. And Allah is Lord of exceeding bounty." (3:74-75)

Allah is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers *too* has He subjected to you.

And He has pressed into service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.

And He gave you all that you wanted of Him; and if you *try to* count the favours of Allah, you will not be able to number them. Verily, man is very unjust, very ungrateful. (14:33-35)

And if you *try* to count the favours of Allah, you will not be able to number them… (16:19)

And Allah brought you forth from the wombs of your mothers while you knew nothing, and gave ears and eyes and hearts, that you might be grateful. (16:79)

And Allah has made your homes a place of rest for you, and has made for you, of the skins of cattle, abodes which you find light at the time when you travel and at the time when you halt; and of their wool, and their furs, and their hair, *He*

has supplied you with household goods and articles of use for a time.

And Allah has made for you, of that which He has created, *things affording* shade; and He has made for you, in the mountains, places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favour on you, that you may submit *to Him*. (16:81-82)

Your Lord is He Who drives for you the ships in the sea, that you may seek of His bounty. Surely He is merciful towards you. (17:67)

It is Allah Who sends the winds so that they raise a cloud. Then He spreads it in the sky as He pleases and places it layer upon layer and thou seest the rain issuing forth from its midst. And when He causes it to fall on whom He pleases of His servants, behold! They rejoice;

Though before that—before it was sent down upon them—they were in despair.

Look, therefore, at the marks of Allah's mercy: how He quickens the earth after its death. Verily, the same *God* will quicken the dead; for He has power over all things. (30:49-51)

Have you not seen that Allah has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favours on you, *both* externally and internally? … (31:21)

He it is Who sends blessings on you, as *do* His angels, that He may bring you forth from all *kinds of* darkness into light. And He is Merciful to the believers. (33:44)

And announce to the believers the glad tidings that they will have great bounty from Allah. (33:48)

Dost thou not see that Allah sends down water from the sky and We bring forth therewith fruits of different colours; and among the mountains are streaks white and red, of diverse hues and others raven black;

And of men and beasts and cattle, in like manner, there are various colours? Only those of His servants who possess knowledge fear Allah. Verily, Allah is Mighty, Most Forgiving. (35:28-29)

Do they not see that, among the things which Our hands have fashioned, We have created for them cattle of which they are masters?

And We have subjected the same to them, so that some of them they use for riding and some *others* they eat.

And in them they have *other* benefits and *also* drinks. Will they not then be grateful? (36:72-74)

It is Allah Who has made the night for you that you may rest therein, and the day *to enable you* to see. Verily, Allah is the Lord of bounty for mankind, yet most men are ungrateful. (40:62)

Allah it is Who has made for you the earth a resting-place, and the heaven a means of dependence. He fashioned you and made your shapes excellent and provided you with wholesome provisions. Such is Allah, your Lord. So blessed is Allah, the Lord of the worlds. (40:65)

It is Allah Who has made cattle for you, that you may ride on some of them, and eat of some of them—

And you have *other* advantages in them—and that, by means of them, you may satisfy any desire *that there may be* in your breasts. And on them and on ships are you borne.

And He shows you His Signs; which then of the Signs of Allah will you deny? (40:80-82)

And He it is Who sends down rain after they have despaired, and spreads out His mercy. And He is the Protector, the Praiseworthy. (42:29)

And among His Signs are the sailing ships on the sea like mountain tops:

If He *so* will, He can cause the wind to become still so that they become motionless upon the surface thereof—in that, surely, are Signs for every person who is mot patient and grateful—

Or He can destroy them because of that which they (the men) have earned—but He forgives many *of their sins*—. (42:33-35)

He, Who has made the earth for you a cradle, and has made pathways, for you therein, that you may follow the right way;

And Who sends down water from the sky in proper measure, and We thereby quicken a dead land;—even so will you be raised;—

And Who has created all the pairs, and has made for you ships and cattle whereon you ride,

That you may sit firmly upon their backs, *and* then, when you are firmly seated thereon, you may remember the favour of your Lord, and say, "Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it..

"And to our Lord surely shall we return." (43:11-15)

Allah it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful.

And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all *this is* from Him. In that surely are Signs for a people who reflect. (45:13-14)

… Allah has endeared the faith to you and has made it *look* beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course,

Through the grace and favour of Allah. And Allah is All-Knowing, Wise. (49:8-9)

They think they have done thee a favour by their embracing Islam. Say, "Do not show off your acceptance of Islam as a favour to me. It is you on the contrary, whom Allah has favoured by guiding you to the true faith, if you are true *in your claim to be believers*." (49:18)

And He has set the earth for *His* creatures;

Therein are *all kinds of* fruit and palm-trees with sheaths,

And grain with *its* husk and fragrant plants.

Which, then, of the favours of your Lord will you twain deny, *O men and Jinn*? (55:11-14)

Verily, He will merge the two oceans, joining them together.

Between them is *now* a barrier; they encroach not *one upon the other*.

Which, then, of the favours of your Lord will you twain deny?

There come out from them pearls and coral.

Which, then, of the favours of your Lord will you twain deny?

And His are the lofty ships reared aloft on the sea like mountains.

Which, then, of the favours of your Lord will you twain deny? (55:20-26)

Do you see what you sow?

Is it you who grow it or are We the Grower?

Had We so wanted We could have turned it into chaff, then you would be left lamenting:

"We are ruined!"

"Nay, we are deprived *of everything*."

Do you see the water which you drink?

Is it you who send it down from the clouds, or are We the Sender?

If We *so* pleased, We could make it bitter. Why, then, are you not grateful?

Do you see the fire which you kindle?

Is it you who produce the tree for it, or are We the Producer?

We have made it a reminder and a benefit for the wayfarers.

So glorify the name of thy Lord, the Great. (56:64-75)

… And We sent down iron, wherein is *material for* violent warfare and *many* benefits for mankind, and that Allah may distinguish those who help Him and His Messengers, albeit He remains unseen. Surely, Allah is Powerful, Mighty. (57:26)

… Grace is *entirely* in the hands of Allah. He gives it to whomsoever He pleases. And Allah is the Master of immense grace. (57:30)

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.

That is Allah's grace; He bestows it on whom He pleases; and Allah is the Master of immense grace. (62:3-5)

He it is Who has made the earth even and smooth for you; so traverse through its sides, and eat of His provision. And unto Him will be the resurrection. (67:16)

Have We not made the earth so as to hold
The living and the dead?
And We placed therein high mountains, and gave you sweet water to drink. (77:26-28)

Have We not made the earth a bed,
And the mountains as pegs?
And We have created you in pairs,
And We have made your sleep for rest,
And We have made the night as a covering,
And We have made the day for the sake of sustenance.
And We have built over you seven strong *heavens*;
And We have made *the sun* a bright lamp.
And We send down from the dripping clouds water pouring forth abundantly,
That We may bring forth thereby grain and vegetation,
And gardens of luxuriant growth. (78:7-17)

Now let man look at his food:
How We pour down water in abundance,
Then We cleave the earth—a proper cleaving—
Then We cause to grow therein grain,
And grapes and vegetables,
And the olive and the date-palm.
And walled gardens thickly planted,
And fruits and herbage,
Provision for you and your cattle. (80:25-33)

Have We not given him (man) two eyes,
And a tongue and two lips?
And We showed him two ascending paths of nobility. (90:9-11)

By the sun and the time when it begins to radiate,
And *by* the moon when it follows it (the sun),
And *by* the day when it reveals its glory,
And *by* the night when it draws a veil over it,
And *by* the heaven and its making,
And *by* the earth and its spreading out,
And *by* the soul and its perfection— (91:2-8)

By the night when it covers up!
And *by* the day when it brightens up,
And *by* the creating of the male and the female,
Surely, your strivings are diverse. (92:2-5)

DESTINY, GOD'S DECREE and GOD'S WILL

…*Thus* Allah strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes. (3:14)

… When He decrees a thing, He says to it, "Be!" and it is[148]. (3:48)

And no soul can die except by Allah's leave—a decree with a fixed term… (3:146)

… And Allah gives life and causes death… (3:157)

… And if some good befalls them, they say, "This is from Allah;" and if evil befalls them, they say, "This is from thee." Say, "All is from Allah."… (4:79)

Dost thou not know that Allah is He to Whom belongs the kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases; and Allah has power to do all things. (5:41)

… About whomever Allah so adjudges He permits him to go astray. And about whomever He decides, He leads him to the right path. (6:40)

… We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing. (6:84)

That is the guidance of Allah. He guides thereby those of His servants whom He pleases… (6:89)

So whomever Allah wishes to guide, He opens his heart for *the acceptance of* Islam; and as to him whom He wishes to let go astray, He constricts his heart as if he were climbing a steep height. Thus

does Allah inflict punishment on those who do not believe. (6:126)

And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead *of it*. (7:35)

Say, "I have no power to do good or harm to myself, save as Allah please. And if I had knowledge of the unseen, I should have secured abundance of good, and evil would not have touched me… (7:189)

Say, "Nothing shall befall us save that which Allah has ordained for us. He is our Protector. And in Allah then should the believers put their trust." (9:51)

Say, "I have no power for myself over any harm or benefit, save that which Allah wills. For every *disbelieving* people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead *of it*. (10:50)

And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

And no soul can believe except by the permission of Allah… (10:100-101)

And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

Indeed, Abraham was clement, tender-hearted, and oft-turning *to God*.

"O Abraham, turn away from this. Surely, the command of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted." (11:75-77)

... And it is not possible for a Messenger to bring a Sign save by the command of Allah. For every term there is a *divine* decree.

Allah effaces what he wills and establishes *what* He *wills*, and with Him is the source of *all* decrees. (13:39-40)

And We have not sent any Messenger except with the language of his people in order that he might make *things* clear to them. Then Allah lets go astray whom He wills, and guides whom He wills. And He is the Mighty, Wise. (14:5)

… Allah bestows *His* favour on whomsoever He wills from among His servants… (14:12)

And We have never destroyed any town but there was for it a known decree.

No people can outstrip their appointed time, nor can they remain behind. (15:5-6)

What do they wait for except that the angels should come upon them or that the decree of thy Lord should come to pass? … (16:34)

Your Lord knows you best. If He please, He will have mercy on you; or if He please, He will punish you… (17:55)

And these towns—We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction. (18:60)

No people can go ahead of their appointed time, nor can they remain behind *it*. (23:44)

He punishes whom He pleases and shows mercy unto whom He pleases; and to Him will you be turned back. (29:22)

… Then who can guide him whom Allah has adjudged as lost? There would be no helpers for them. (30:30)

Have they not seen that Allah enlarges the provision to whomsoever He pleases, and straitens *it to whomsoever He pleases*? In that truly are Signs for a people who believe. (30:38)

Say, "Verily, my Lord enlarges the provision for whomsoever He pleases, and straitens *it for whomsoever He pleases*; but most men do not know. (34:37)

Say, "Surely, my Lord enlarges the provision for such of His servants as He pleases and straitens *it* for such of them as *He pleases*… (34:40)

… Surely, Allah adjudges astray whom He will and guides whom He will… (35:9)

… And no one whose life is prolonged has *his* life prolonged, nor is anything diminished of his life, but is *recorded* in a Book… (35:12)

Know they not that Allah enlarges the provision for whomsoever He pleases, and straitens *it for whomsoever He pleases*? Verily, in that are Signs for a people who believe. (39:53)

He it is Who gives life and causes death. And when He decrees a thing, He says to it only, "Be!", and it is. (40:69)

And to Allah belongs the kingdom of the heavens and the earth. He forgives whom He pleases and punishes whom He pleases. And Allah is Most Forgiving, Merciful. (48:15)

… But every decree *of God* shall certainly come to pass. (54:4)

There befalls not any calamity either in the earth or in your *own* persons, but it is in a Book before We bring it into being—surely, that is easy for Allah— (57:23)

And spend out of that with which We have provided you before death comes upon one of you and he says, "My Lord! if only Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous."

And Allah will not grant respite to a soul when its appointed time has come; and Allah is Well-Aware of what you do. (63:11-12)

There befalls not any affliction but by the leave of Allah… (64:12)

… Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure. (65:4)

And you cannot exercise your desire except when Allah so wills. Verily, Allah is All-Knowing, Wise.

He causes whom He pleases to enter His mercy… (76:31-32)

While you desire not *a thing* except that Allah, the Lord of the worlds, desires *it*. (81:30)

FREE WILL and FREEDOM OF RELIGION

We said, "Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.

"But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide." (2:39-40)

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next. (2:115)

There should be no compulsion in religion… (2:257)

Whatever of good comes to thee is from Allah; and whatever of evil befalls thee is from thyself. (4:80)

… Thou art not made responsible except for thyself… (4:85)

… For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. And if Allah had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you. Vie, then with one another in good works. To Allah shall you all return; then will He inform you of that wherein you differed. (5:49)

And obey Allah and obey the Messenger, and be on *your* guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message. (5:93)

Proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not a guardian over you. (6:105)

And if Allah had *enforced* His will, they would not have set up gods *with Him*. And We have not made thee a keeper over them nor art thou over them a guardian. (6:108)

Say, "To Allah belongs the conclusive argument. If He had *enforced* His will, He could have surely guided you all." (6:150)

The chief men of his people who were arrogant said, "Assuredly, we will drive thee out, O Shu'aib, and the believers *that are* with thee, from our town, or you shall have to return to our religion." He said, "Even though we be unwilling?" (7:89)

And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge. (9:6)

O Prophet, strive against the disbelievers and the hypocrites. And be severe to them. There abode is Hell, and an evil destination it is.

They swear by Allah that they said nothing, but they did certainly use blasphemous language, and disbelieved after they had embraced Islam. And they meditated upon that which they *subsequently* failed to attain. And they nourished hatred only because Allah and His Messenger had enriched them out of His bounty. So if they repent, it would be better for them; but if they turn away, Allah will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth. (9:73-74)

And if they accuse thee of lying, say, "I am accountable for my actions and you for yours. You are not responsible for what I do and I am not responsible for what you do." (10:42)

Certainly, Allah wrongs not men at all, but men wrong their own souls. (10:45)

And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

And no soul can believe except by the permission of Allah… (10:100-101)

Say, "O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you." (10:109)

And if thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ; (11:119)

… Have not the believers *yet* come to know that, if Allah had *enforced* His will, He could have surely guided all mankind? … (13:32)

… And if He had *enforced* His will, He would have guided you all. (16:10)

… But are the Messengers responsible for anything except the plain delivery of the Message? (16:36)

But if they turn away, then thou art responsible only for the plain delivery of the Message. (16:83)

And if Allah had *enforced* His will, He would surely have made you *all* one people; but He lets go astray him who wishes *it*… (16:94)

If you conduct yourselves well, you will do the advantage to your own souls; and if you misconduct, you will do it to your disadvantage… (17:8)

He who follows the right way follows it only for *the good of* his *own* soul; and he who goes astray, goes astray only to his *own* loss. And no bearer of burden shall bear the burden of another… (17:16)

Whoso desires the present life, We hasten for him therein what We will—for such *of them* as We please; then have We appointed Hell for him; he shall burn therein, condemned *and* rejected.

And whoso desires the Hereafter and strives for it as it should be striven for, and he is a believer—these are the ones whose striving shall find favour *with God*. (17:19-20)

… And We have not sent thee to be a keeper over them. (17:55)

Say, "Everyone acts according to his own way, and your Lord knows full well who is best guided." (17:85)

And say, "*It is* the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve."… (18:30)

Surely, the Hour will come; I may reveal it, that every soul may be recompensed for its endeavour. (20:16)

So whoever does good works and is a believer, his effort will not go unappreciated and We shall surely record it. (21:95)

And strive in the cause of Allah as it behoves you to strive for it. He has chosen you, and has laid no hardships upon you in religion; *so follow* the faith of your father Abraham; … (22:79)

Say, "Obey Allah, and obey the Messenger." And if they turn away then *remember, whoever does so* will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And the Messenger is not responsible but for the plain delivery of the Message. (24:55)

… So whosoever follows guidance, follows it only for *the good of* his own soul; and *as to him* who goes astray, say, "I am only a warner." (27:93)

(Referring to the believers from among the People of the Book):
And when they hear vain talk, they turn away from it and say, "Unto us our works and unto you your works. Peace be to you. We seek not the ignorant." (28:56)

And whoso strives, strives only for his own soul; verily Allah is Independent of the entire universe. (29:7)

And if We had *enforced* Our will, We could have given every soul its guidance, but the word from Me has come true: "I will fill Hell with Jinn and men all together." (32:14)

Verily, We have revealed to thee the Book with truth for *the good of* mankind. So whoever follows guidance, *follows it* for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them. (39:42)

And a believing man from among the people of Pharaoh, who concealed his faith, said, "Will you slay a man because he says, 'My Lord is Allah,' while he has brought you clear proofs from your Lord? And if he be a liar, on him will be *the sin of* his lie… (40:29)

Whoso does right, it is for his own soul; and whoso does evil, it will *only go* against it. And thy Lord is not at all unjust to *His* servants. (41:47)

… Say, "I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you. Allah is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. Allah will gather us together, and to Him is the return." (42:16)

And whatever misfortune befalls you, is due to what your own hands have wrought… (42:31)

But if they turn away, We have not sent thee as a guardian over them. The duty is only to convey *the Message*… (42:49)

Whoso does right, does it for his own soul; and whoso does wrong, does so to its detriment. Then to your Lord will you *all* be brought back. (45:16)

We know best what they say; and thou hast not been *appointed* to compel them *in any way*. So admonish, by means of the Qur'an, him who fears My warning. (50:46)

… Nay, they are *all* a rebellious people.
So turn away from them; and there will be no blame on thee.
And keep on exhorting; certainly exhortation benefits the believers. (51:54-56)

And there is nothing but *the fruits of* his endeavours; (53:40)

We have shown him (man) the Way, whether he be grateful or ungrateful. (76:4)

Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord. (76:30)

Then, as for him who rebels,
And who chooses the life of this world,
The Fire of Hell shall surely be *his* home.
But as for him who fears to stand before his Lord, and restrains his soul from evil desires,
The Garden shall surely be *his* home. (79:38-42)

Nay! Surely it is a Reminder—
So let him who desires pay heed to it— (80:12-13)

Admonish, therefore, for thou art but an admonisher;
Thou art not a warden over them.
But whoever turns away and disbelieves,
Allah will punish him with the greatest punishment. (88:22-25)

And We showed him two ascending paths of nobility.
But he did not follow the path of "Aqabah".
And what should make you know what the "Aqabah" is?
It is the freeing of a slave.
Or feeding in a day of hunger
An orphan near of kin,
Or a poor man *lying* in the dust. (90:11-17)

And *by* the soul and its perfection—
And He revealed to it what is wrong for it and what is right for it—
Surely, he prospers who augments it,
And he who corrupts it is ruined. (91:8-11)

Surely, your strivings are diverse.
Then as for him who gives and is righteous,

We will facilitate for him *every* facility.
But as for him who is niggardly and is *disdainfully* indifferent,
And rejects what is right,
We will make easy for him the path to distress. (92:5-11)

Say, "O disbelievers!
"I worship not that which you worship;
"Nor worship you what I worship.
"And I am not *going* to worship that which you worship;
"Nor will you worship what I worship.
"For you your religion, and for me my religion." (109:2-7)

GOD'S HELP

Dost thou not know that the kingdom of the heavens and the earth belongs to Allah alone? And there is no protector or helper for you beside Allah. (2:108)

Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed along with him said, "When *will come* the help of Allah?" Yea, surely the help of Allah is nigh. (2:215)

(David's prayer when he marched against Goliath):
"O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people." (2:251)

…*Thus* Allah strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes. (3:14)

Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers. (3:23)

Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers. (3:57)

As for those who have disbelieved, and die while they are disbelievers, there shall not be accepted from any one of them *even* an earthful of gold, though he offer it in ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers. (3:92)

And Allah had *already* helped you at Badr[149] when you were weak. (3:124)

… And help comes from Allah alone, the Mighty, the Wise. (3:127)

(The prayer of the righteous):
"Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people." (3:148)

Nay, Allah is your Protector, and He is the Best of helpers. (3:151)

If Allah help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allah, then, let the believers put their trust. (3:161)

… And sufficient is Allah as a Friend, and sufficient is Allah as a Helper. (4:46)

Surely, whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers. (5:73)

And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them… (6:35)

Do they associate *with Him* as partners those who create nothing, and are themselves created?
And they can give them no help, nor can they help themselves. (7:192-193)

And they whom you call on beside Him have no power to help you, nor can they help themselves. (7:198)

… But help comes from Allah alone; surely, Allah is Mighty, Wise. (8:11)

And remember *the time* when you were few *and* deemed weak in the land, *and* were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful. (8:27)

And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do.
And if they turn their backs, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper! (8:40-41)

… He it is Who has strengthened thee with His help and with the believers; (8:63)

Fight them[150], that Allah may punish them at your hands, and humiliate them, and help you over them, and relieve the minds of a people who believe; (9:14)

Surely, Allah had helped you on many a battlefield, and on the Day of Hunayn, when your great numbers made you proud, but they availed you naught; and the earth, with *all* its vastness, became straitened for you, *and* then you turned your backs retreating. (9:25)

If you help him (Muhammad) not, then *know that* Allah helped him *even* when the disbelievers drove him forth[151] while he was one of the two when they were both in the cave, when he said to his companion, "Grieve not, for Allah is with us." Then Allah sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of Allah alone which is supreme. And Allah is Mighty, Wise. (9:40)

Surely, it is Allah to Whom belongs the kingdom of the heavens and the earth. He gives life and causes death. And you have no friend nor helper beside Allah. (9:116)

And incline not toward those who do wrong, lest the Fire touch you. And you shall have no friends beside Allah, nor shall you be helped. (11:114)

If thou art solicitous of their guidance, then *know that* Allah surely guides not those who lead *others* astray. And for such there are no helpers. (16:38)

And We helped him (Noah) against the people who rejected Our Signs. They were surely a wicked people; so We drowned them all. (21:78)

Whoso thinks that Allah will not help him (Muhammad) in this world and the Hereafter, let him, *if he can*, find a way to heaven, and let him cut off *the divine help*… (22:16)

… And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty. (22:41)

… And whoso retaliates with the like of that with which he has been afflicted and is then transgressed against, Allah will surely help him. Allah is indeed the Effacer of sins *and* is Forgiving. (22:61)

… And for those that do wrong there is no helper. (22:72)

(Noah's prayer):
"My Lord, help me for they have treated me as a liar." (23:27), (23:40)

And it will be said to them, "Where is that which you worshipped
"Beside Allah? Can they help you or get help *for themselves*?" (26:93-94)

… Nor have you any friend or helper beside Allah. (29:23)

In a few years—Allah's is the command before and after *that*—and on that day the believers will rejoice[152],
With the help of Allah. He helps whom He pleases; and His the Mighty, the Merciful. (30:5-6)

Nay, but those who are unjust follow their own low desires without any knowledge. Then who can guide him whom Allah has adjudged as lost? There will be no helpers for them. (30:30)

And they have taken *other* gods beside Allah, that they might be helped.
They will not be able to help them; *on the contrary*, they themselves will be made to appear along with them as host. (36:75-76)

And, indeed, We bestowed favours on Moses and Aaron.
And We saved them both and their people from the great distress;
And We helped them, and it was they who were victorious. (37:115-117)

Most surely We help Our Messenger and those who believe, *both* in the present life and on the day when the witnesses will stand forth, (40:52)

And they (the wrongdoers) have no helpers to help them other than Allah… (42:47)

And it will be said *to them*, "This day shall We forget you, as you forgot the meeting of this day of yours. And your resort is the Fire, and you will have no helpers. (45:35)

O ye who believe! if you help *the cause of* Allah, He will help you and will make your steps firm. (47:8)

And how many a township, more powerful than thy town which has driven thee out, have We destroyed, and they had no helper! (47:14)

Verily, We have granted thee a clear victory,
That Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee, and may guide thee on a right path;
And that Allah may help thee with a mighty help. (48:2-4)

And *He will bestow* another *favour* which you love: help from Allah and a near victory. So give glad tidings to the believers.
O ye who believe! be helpers of Allah, as said Jesus, son of Mary, to *his* disciples, "Who are my helpers in *the cause of* Allah." The disciples said, "We are helpers of Allah."… (61:14-15)

Surely, He has the power to bring him back *to life*
On the day when secrets shall be disclosed.
Then he will have no strength and no helper. (86:9-11)

When the help of Allah comes, and the victory,
And thou seest men entering the religion of Allah in troops,
Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning *with compassion*. (110:2-4)

GUIDANCE

(Prayer in the Holy Qur'an):
Guide us in the right path— (1:6)

(Referring to the Believers):
It is they who follow the guidance of their Lord and it is they who shall prosper. (2:6)

… And say to those who have been given the Book and to the unlearned, "Have you submitted?" If they submitted, then they will surely be guided; but if they turn back, then thy duty is only to convey the message… (3:21)

(Referring to the inmates of Heaven):
… And they shall say, "All praise belongs to Allah Who has guided us to this. And we could not have found guidance, if Allah had not guided us. The Messengers of our Lord did indeed bring the truth." (7:44)

But *as for* those who believe, and do good works—their Lord will guide them because of their faith… (10:10)

… *This is* a Book which We have revealed to the that thou mayest bring mankind out of every *kind of* darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy— (14:2)

And most surely thou invitest them to a right path. (23:74)

We have indeed sent down manifest Signs. And Allah guides whom He pleases to the right path. (24:47)

And you cannot guide the blind out of their error. You can only make those listen to you who believe in Our Signs, so they become obedient. (27:82)

Surely thou wilt not be able to guide *all* whom thou lovest; but Allah guides whomsoever He pleases; and He knows best those who would accept guidance. (28:57)

… But We have made it (the revelation) a light, whereby We guide such of Our servants as We please. And truly, thou guidest mankind to the right path, (42:53)

But *as for* those who follow guidance, He adds to their guidance, and bestows on them their righteousness. (47:18)

RENAISSANCE OF ISLAM IN THE LATTER DAYS

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;
And *among* others from among them who have not yet joined them… (62:3-4)

RESPITE FOR THE DISBELIEVERS

Allah will punish their (the disbelievers') mockery and will let them continue in their transgression, wandering blindly. (2:16)

And let not the disbelievers think that Our granting of respite is good for them; *the result of* Our granting them respite will only be that they will increase in sin; and they shall have an humiliating punishment. (3:179)

And they say, "Why has not an angel been sent down to him (Muhammad)?" But if We had sent down an angel, the matter would have been settled, *and* then they would not have been granted a respite. (6:9)

And they said, "O thou to whom this Exhortation has been sent down, thou art surely a madman.
"Why dost thou not bring angels to us, if thou art of the truthful?"
We do not send down angels but by due right, and then they are granted no respite. (15:7-9)

And if Allah were to punish people for what they do, He would not leave a living creature on the surface of *the earth*; but He grants them respite until an appointed term; … (35:46)

So leave Me *alone* with those who reject this word *of Ours*. We shall draw them *near to destruction* step by step from whence they know not.
And I give them respite; for My plan is strong. (68:45-46)

And leave Me alone with those who reject *the truth*, possessors of ease and plenty; and give them a little respite. (73:12)

Verily, they are hatching a plot,
I, too, am devising a counter-plot.
So give time to the disbelievers. *Aye,* give them time for a little while. (86:16-18)

SALVATION

… The righteous,
Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;
And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.
It is they who follow the guidance of their Lord and it is they who shall prosper. (2:3-6)

Surely, the Believers, and the Jews, and the Christians and the Sabians—whichever party *from among these truly* believes in Allah and the Last Day and does good deeds—shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve. (2:63)

And they say, "None shall ever enter Heaven unless he be a Jew or a Christian." These are their vain desires. Say, "Produce your proof, if you are truthful."
Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his rewards with his Lord. No fear *shall come* upon such, neither shall they grieve. (2:112-113)

Surely, those who believe and do good deeds, and observe Prayer and pay the Zakat, shall have their reward from their Lord, and no fear *shall come* on them, nor shall they grieve. (2:278)

They are not alike. Among the People of the Book there is a party who stand firm *by their covenant*; they recite the word of Allah in the hours of night and prostrate themselves *before Him.*
They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.
And whatever good they do, they shall not be denied its due reward; and Allah well knows the God-fearing. (3:114-116)

And surely among the People of the Book there are some who believe in Allah and in what has been sent down to you and in what was sent down to them, humbling themselves before Allah. They barter not the Signs of Allah for a paltry price. It is these who shall have their reward with their Lord. Surely, Allah is swift to take account. (3:200)

But those among them (the People of the Book) who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakat and those who believe in Allah and the Last Day. To these will We surely give a great reward. (4:163)

Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them *shall come* no fear, nor shall they grieve. (5:70)

Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works. (16:98)

So whoever does good works and is a believer, his effort will not go unappreciated and We shall surely record it. (21:95)

O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper. (22:78)

But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous. (28:68)

… Those who do good,
Those who observe Prayer and pay the Zakat and who have firm faith in the Hereafter.
It is they who follow guidance from their Lord, and it is they who shall prosper. (31:4-6)

And Allah delivers those, who fear *Him*, to their rightful place of security and success; evil shall not touch them, nor shall they grieve. (39:62)

As to those who believe and do good works, they will surely have a reward that will never end. (41:9)

Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allah has inscribed *true* faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Hearken ye *O people*! It is Allah's party who will be successful. (58:23)

The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph. (59:21)

O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know.

He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwelling in Gardens of Eternity. That is the supreme triumph. (61:11-13)

Verily, for the righteous is a triumph:
Walled gardens and grape-vines,
And young maidens of equal age,
And overflowing cups.
Therein they will hear no idle talk nor lying:
A recompense from thy Lord—a gift in proportion *to their works*— (78:32-37)

Verily, he *truly* prospers who purifies himself,
And remembers the name of his Lord and offers Prayers. (87:15-16)

And *by* the soul and its perfection—
And He revealed to it what is wrong for it and what is right for it—
Surely, he prospers who augments it,
And he who corrupts it is ruined. (91:8-11)

SECTS and DIVERSITY OF FAITHS and PEOPLES

And hold fast, all together, by the rope of Allah and be not divided… (3:104)

And be not like those who became divided and who disagreed *among themselves* after clear proofs had come to them. And it is they for whom there shall be a great punishment, (3:106)

… For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. And if Allah had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you. Vie, then, with one another in good works. To Allah shall you all return; then will he inform you of that wherein you differed. (5:49)

Say, "He has power to send punishment upon you from above you or from beneath your feet, or make it your lot to split into *mutually hostile* sects and make you taste the violence of one another."… (6:66)

As for those who split up their religion and became *divided into* sects, thou hast no concern at all with them. Surely their case will come before Allah, then will He inform them of what they used to do. (6:160)

And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart *from you*… (8:47)

And mankind were but one community, then they differed… (10:20)

And if thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ,

Save those on whom thy Lord has had mercy… (11:119-120)

And *know* that this community of yours is one community, and I am your Lord. So fear Me *alone*.

But they (the people) split their affairs fragment by fragment among themselves, each party exulting over what they have. (23:53-54)

… And be not of those who associate partners *with God*—

Of those who split up their religion and have become divided into sects; every party rejoicing in what they have. (30:32-33)

… Remain steadfast in obedience, and be not divided therein… (42:14)

SOUL

And they ask thee concerning the soul. Say, "The soul is by the command of my Lord; and of the knowledge *thereof* you have been given but a little." (17:86)

Allah takes away the souls of the living at the time of their death; and during their sleep of those *also* that are not *yet* dead. And then He retains those against which He has decreed death, and sends *back* the others till an appointed term. In that surely are Signs for a people who reflect. (39:43)

And *by* the soul and its perfection— (91:8)

TRIALS and TRIBULATIONS

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,

Who, when a misfortune overtakes them, say, "Surely, to Allah we belong and to Him shall we return."

It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (2:156-158)

Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed along with him said: "When *will come* the help of Allah?" Yea, surely the help of Allah is nigh. (2:215)

Do you suppose that you will enter Heaven while Allah has not yet distinguished those of you that strive *in the way of Allah* and has not yet distinguished the steadfast? (3:143)

And that which befell you, on the day when the two parties met[153], was by Allah's command; and *this was so* that He might distinguish the believers;

And that He might distinguish the hypocrites… (3:167-168)

You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals *to God*. But if you show fortitude and act righteously, that indeed is *a matter* of strong determination. (3:187)

… And as for him whom Allah desires to try, thou shalt not avail him aught against Allah. These are they whose hearts Allah has not been pleased to purify; they will have disgrace in this world, and in the Hereafter they shall have a severe punishment. (5:42)

… For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. And if Allah had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you. Vie, then, with one another in good works… (5:49)

O ye who believe! Allah will surely try you in a *little* matter: the game which your hands and your lances can reach, so that Allah may distinguish those who fear Him in secret… (5:95)

And indeed We sent *Messengers* to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves. (6:43)

And in like manner have We tried some of them by others, that they may say, "Is it these

whom Allah has favoured from among us?" Does not Allah know best those who are grateful? (6:54)

And He it is Who has made you successors *of others* on the earth and has exalted some of you over the others in degrees *of rank*, that He may try you by that which He has given you. Surely, thy Lord is swift in punishment; and surely He is Most Forgiving, Merciful. (6:166)

And know that your possessions and your children are but a trial and that it is Allah with Whom is a great reward. (8:29)

Do you think that you would be left alone, while Allah has not yet known those of you who strive *in the cause of Allah* and do not take *anyone* for an intimate friend beside Allah and His Messenger and the believers?... (9:16)

And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you *to show* which of you is best in conduct… (11:8)

Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct. (18:8)

God said *to Moses*, "We have tried thy people in thy absence, and the Samiri has led them astray. (20:86)

And strain not thy eyes after what We have bestowed on some classes of them to enjoy *for a short time*—the splendour of the present world—that We may try them thereby. And the provision of thy Lord is better and more lasting. (20:132)

Every soul shall taste of death; and We prove you with evil and good by way of trial. And to Us shall you be returned. (21:36)

And among men there is he who worships Allah on the borderline *of belief*, then if good attends him, he is content therewith; and if there befall him a trial, he turns away *from Allah*. He loses in this world as well as in the Hereafter. That is an evident loss. (22:12)

That He may make *the obstacles*, which Satan puts *in the way of the prophets*, a trial for those in whose hearts is a disease and those whose hearts are hardened… (22:54)

… And We make some of you a trial for others. Will you *then* be steadfast?... (25:21)

Do men think that they will be left alone because they say, "We believe," and that they will not be put to trial?

And We did test those who were before them. So Allah will surely distinguish those who are truthful and He will surely distinguish the liars *from the truthful*. (29:3-4)

There *and then*[154] were the believers *sorely* tried, and they were shaken with a violent shaking. (33:12)

… And David perceived that We had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and turned *to Him*. (38:25)

And We did try Solomon and We placed on his throne a *mere* body. Then he turned *to God, seeking His mercy* (38:35)

And when trouble touches man, he cries unto Us. But when We bestow on him a favour from Us, he says, "This has been give to me on account of *my own* knowledge." Nay, it is only a trial; but most of them know not. (39:50)

And We tried the people of Pharaoh before them, and there came to them a noble Messenger, (44:18)

And We will surely try you until We know the true strivers among you and the steadfast, and *by trial* We will bring out your real worth. (47:32)

(God speaking of the People of Salih, the tribe of Thamud):

"We will send the she-camel as a trial for them. So watch them, *O Salih*, and have patience." (54:28)

Verily, your wealth and your children are a trial… (64:16)

Blessed is He in Whose hand is the kingdom, and He has power over all things;

Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving. (67:2-3)

We will surely try them as We tried the owners of the garden when they vowed that they would certainly pluck *all* its *fruit* in the morning,

And they made no exception *and did not say, "If God please."*

Then a visitation from thy Lord visited it while they were asleep;

And the morning found it like *a garden* cut down *overnight*. (68:18-21)

We created man from a mingled sperm-drop which We cause to pass through trials…. (76:3)

As for man, when his Lord tries him and honours him and bestows favours on him, he says, "My Lord has honoured me."

But when He tries him and straitens for him his *means of* subsistence, he says, "My Lord has disgraced me." (89:16-17)

We have surely created man to *face* hardships. (90:5)

THE LAST WHOLE SURAH TO BE REVEALED
Year: 632 C.E.
At the occasion of the Prophet's Last Pilgrimage
The Prophet's age: sixty-two years

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾
اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ﴿٢﴾
وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ﴿٣﴾
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ﴿٤﴾

In the name of Allah, the Gracious, the Merciful.

When the help of Allah comes, and the victory,

And thou seest men entering the religion of Allah in troops,

Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning *with compassion*. (110:1-4)

THE VERY LAST QUR'ANIC REVELATION
Year: 632 C.E.
At the occasion of the Prophet's Last Pilgrimage
The Prophet's age: sixty-two years

اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ؕ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

… This day have those who disbelieve despaired of *harming* your religion. So fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion… (5:4)

END NOTES

[1] It has been suggested by some that the Qur'anic Prophet Hud may be Eber (Heber) of the Bible. Both are deemed to be in the early generations of the Prophet Noah. The word "Hebrew" is derived from the people of Heber (or Eber). Likewise, it is possible that the Arabic name Hud is a contraction of Yahud, meaning the Hebrew people.

[2] It is common practice among the Muslims to add a small prayer after mentioning or hearing the name of the Prophet Muhammad. The exact words of the prayer translate to: "peace and blessings of Allah be upon him". In writing, instead of rendering the full prayer, a superscripted abbreviation is often added after the Prophet's name. This can take the form of "saw" as abbreviation of the actual Arabic words or "pbuh" standing for the English translation: "peace be upon him". The latter convention is adopted in this book. The Muslims say a similar prayer after mentioning the name of other prophets as well.

[3] *Hijra* calendar of the Muslims begins with the migration of the Prophet Muhammad from Mecca to Medina in the summer of 622 C.E.

[4] All Qur'anic Chapters or *Surahs*, with the exception of number nine, begin with the invocation: *Bismillah ar-Rahman ir-Rahim*—"In the name of Allah, the Gracious, the Merciful.

[5] The two systems of referencing Qur'anic verses are identical for Chapters 1 and 9. For Chapter 1, both systems include the invocation in the counting of the verses. For Chapter 9, both systems are the same since there is no invocation at the beginning of this Chapter. For all other Chapters, the reference system followed in this compilation can be converted to the other system by subtracting 1 from the verse number.

[6] The actual edition used for this purpose is the one published in 2004 by Islam International Publications Limited that also gives alternative translation of several verses by Hadhrat Mirza Tahir Ahmad, the Fourth Successor of the Promised Messiah[as].

[7] The expression "Be! And it is" does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires. [Note by Maulawi Sher Ali, the translator]

[8] *Al-Rahman* means the Gracious. At many places in the Holy Qur'an, *Al-Rahman* is used as synonymous with Allah.

[9] "The Spirit of Holiness" or "The Spirit" refers to the angel Gabriel who, in Islamic theology, is the bringer of God's revelations to the prophets.

[10] Meaning earlier Scriptures.

[11] Yahya is the Arabic equivalent of John the Baptist.

[12] The Arabic equivalent of the Devil or the Greek Diabolos.

[13] The Spirit of holiness refers to the angel Gabriel.

[14] Meaning the Recording Angels.

[15] Maulawi Sher Ali has used the capitalised pronoun "Him" meaning that the Prophet saw God during his spiritual experience of the *Mi'raj*. Other scholars and translators, including Malik Ghulam Farid, use the un-capitalised pronoun "him" implying someone other than God. It is narrated in the Traditions according to Bukhari that when a question was asked to 'Aisha regarding this matter, she quoted the Qur'anic verse "Eyes cannot reach Him but He reaches the eyes…." (6:104) and strongly admonished the questioner for assuming that the Prophet had actually seen God. For this reason, the present compiler has used editorial discretion to change the pronoun as shown.

[16] The first time the Prophet Muhammad had seen the angel Gabriel was in the Cave of Hira when the latter brought him the very first revelation in the year 610 C.E.

[17] The Spirit refers to the angel Gabriel.

[18] The Spirit refers to the angel Gabriel.

[19] Meaning the angel Gabriel.

[20] In this verse, Maulawi Sher Ali uses a capitalised "Him" implying that the Prophet Muhammad saw God in his spiritual journey of *Mi'raj*. However, the present verse refers to an earlier spiritual experience of the Prophet Muhammad (as detailed in the books of Hadith) when he saw the angel Gabriel on the horizon soon after the time of the first revelation. Malik Ghulam Farid, in his own translation of the Holy Qur'an, does not use a capitalised "Him" at this location.

[21] Most scholars of Comparative Religions believe the Arabic word *Iblis* represents the Greek Diabolus or Diavolus, the latter giving origin to the English word Devil. The Qur'anic texts appear to treat *Iblis* and *Shaytan* (Satan) synonymously although the point is debated by some. Unlike Christianity, however, Islamic theology does not consider *Iblis* or Satan as a fallen angel but as one of the Jinn.

[22] Referring to one of the battles that was fought between the Meccans and the Muslims.

[23] The Arabic word *dabbah* meaning "worm" applies to all forms of animal life. So the translation "the worm of the earth" should be taken metaphorically and not literally. This reference is to the son of Solomon who did not inherit any of the spiritual qualities or the art of statecraft which distinguished his illustrious father, Solomon. During his rule it became gradually apparent to those powerful chieftains (jinn) who had been subdued and subjugated by Solomon that Solomon was now virtually dead. They successfully rebelled against the state and caused fragmentation of the great empire. [Note by Maulawi Sher Ali, the translator]

[24] Hawiyah means Hell.

[25] Sabians lived in Arabia and countries surrounding it. The term is applied to star worshippers living in Iraq, to people living in Mosul who believed in one God but had no known Holy Book, and to followers of a patchwork of Judaism, Christianity and Zoroastrianism.

[26] The term Magians is used for the followers of Mazdaism or Zoroastrianism of Persia.

[27] Luqman is considered to be a wise man and is popularly known in Islamic literature as Luqman Hakim, meaning Luqman the wise. His full identity is not known although he is frequently mentioned in both Arabic and Turkish folklore.

[28] Meaning early Muslims of the time of the Holy Prophet[pbuh].

[29] Meaning latter-day Muslims of the time of the Promised Messiah[as].

[30] Meaning early Muslims of the time of the Holy Prophet[pbuh].

[31] Meaning latter-day Muslims of the time of the Promised Messiah[as].

[32] The expression "Be! And it is" does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires. [Note by Maulawi Sher Ali, the translator]

[33] The expression "Be! And it is" does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires. [Note by Maulawi Sher Ali, the translator]

[34] The phrase "whom your right hands possess" is an Arabic idiom referring to handmaidens and slave girls, the latter being those who were captured while fighting against the Muslims in battles.

[35] Meaning the Scriptures that precede the Holy Qur'an, such as the Scriptures of Abraham, the Torah, the Psalms of David, and the Gospels.

[36] "Zabur" refers to the Psalms of David.

[37] Israel is the title of the Prophet Jacob, based on a spiritual experience of his in which he wrestled with God.

[38] This Qur'anic reference is to Psalm 37 verse 29 (King James Version) that reads: "The righteous shall inherit the land, and dwell therein for ever."

[39] Meaning discriminating between right and wrong, good and evil.

[40] The "Surah" means a Chapter of the Holy Qur'an.

[41] Referring to the first Chapter of the Holy Qur'an, *Surah Al-Fatiha*, that consists of seven verses.

[42] The Sprit of holiness refers to the angel Gabriel.

[43] Referring to earlier Scriptures such as the Torah and the Gospels.

[44] Meaning punishment.

[45] "Writers" here refers to the various scribes who were used by the Prophet to write down the Qur'anic revelations as they were received.

[46] Referring to what Allah has in store for the people in the Hereafter is lasting in nature—whether it be a reward or a punishment.

[47] There are two prophecies in this verse. Throughout the lifetime of the Prophet Muhammad, the Christian Byzantine Empire of Constantinople and the Zoroastrian Sassanid Empire of Iran had been warring with each other. This particular verse alludes to the coming victory of the Byzantines after a spate of defeats. The news of the Byzantine victory reached Medina when the Muslims themselves came out victorious against the Meccans in the Battle of Badr.

[48] In February 628 C.E., the Prophet travelled to Mecca with the intention of performing the Pilgrimage after seeing a dream to this effect. However, the Meccans refused entry to the city by the Prophet and his companions. A peace treaty ensued under which the Muslims were allowed to come back next year for the performance of the Pilgrimage. Also under the terms of the Treaty of Hudaibia, fighting was abolished between the Meccans and the Muslims for a period of ten years. The Pilgrimage was eventually performed by the Prophet and the Muslims in 629 C.E. (as allowed under the Treaty). The victory referred to in the Qur'anic verse may apply to the victory of the Muslims at Khyber in August 628 C.E. or the Conquest of Mecca that took place in January 630 C.E.

[49] Jalut is the Biblical Goliath who was slain by David.

[50] "*Dhul-Nun*" literally means "of the fish" and is a name given to Jonah because of his encounter with a whale.

[51] Zabur refers to the Psalms of David.

[52] Zabur meaning the Psalms of David.

[53] The implication of the verse is that all Messengers sent to the people were normal human beings that exhibited traits of normal beings and not super-beings. There was no abnormality in their actions or physical traits. Occasionally, they did display miracles but the duration of the miracles was always momentary and not ever lasting.

[54] 'Imran in Arabic refers to Amram, the father of Moses in the Old Testament.

[55] Wadd, Suwa, Yaghuth, Ya'uq and Nasr were pre-Islamic deities that were worshipped by the people of Noah. Some of these continued to be worshipped right up to the time of the Prophet Muhammad[pbuh]. Of these deities, Wadd was considered to be the moon god and dates back to the Minaeeans, and Nasr was an idol in the form of a vulture.

[56] The reference here is not to "two of every kind of animal on earth" as commonly misunderstood, but "two of every kind from among their domestic animals and cattle" which they could then breed after the flood was over.

[57] The period of 950 years mentioned here does not mean that Noah himself lived that long but pertains to the period of his dispensation, during which several other Messengers were also sent to the people of Noah.

[58] It has been suggested by some that the Qur'anic Prophet Hud may be Eber (Heber) of the Bible. Both are deemed to be in the early generations of the Prophet Noah. The word "Hebrew" is derived from the people of Heber (or Eber). Likewise, it is possible that the Arabic name Hud is a contraction of Yahud, meaning the Hebrew people.

[59] 'Ad were the people unto whom the Prophet Hud was sent.

[60] *Iram*, known in Arabian folklore as the City of a Thousand Pillars, is believed to be a lost city on the Arabian Peninsula. Estimated to have lasted from as early as 3000 B.C. to the beginnings of the Christian Era, the city was believed to be located in the southern part of the Arabian Peninsula where extensive trade between the Middle East and Europe brought it considerable wealth. According to folklore, the city was ruled by King Shaddad who denied the Prophet Hud and the city was smitten by God.

[61] Thamud were the people unto whom the Prophet Salih was sent.

[62] Obviously, not being able to "speak" is un-Godlike. Then, how can we accept that God does not speak with his chosen ones today as He used to speak in the earlier times?

[63] Obviously, not being able to "speak" is un-Godlike. Then, how can we accept that God does not speak with his chosen ones today as He used to speak in the earlier times?

[64] Israel was a title of the Prophet Jacob, meaning one who wrestled with God. The descendents of the twelve sons of Jacob are commonly referred to as the "Tribes" or the Children of Israel.

[65] Referring to Joseph's younger brother Benjamin.

[66] *Dirhem* was the currency in the land at that time. The word *dirhem* or *dirham* is derived from the Greek coin "Drachma" (or drachm, as known to the Romans) which had a very wide circulation across North Africa, the Middle East and Persia. It was basically a standard of weight whose value varied across the various regions.

[67] The reference to "both" includes the destroyed town of the people of Lot mentioned in the verses preceding immediately before and the destroyed town of the people of the Wood.

[68] According to the Holy Qur'an, Haman was the chief minister of Pharaoh during the time of Moses. The name Haman also appears in the Hebrew Bible (Book of Esther) as a persecutor of the Jews but his chronology does not fit in the time of Moses.

[69] It is commonly believed that the Pharaoh at the time of Moses' birth was Ramses II, also known as Ramses the Great, who was king of Egypt from 1279 to 1213 B.C. He was the third king in the 19th Dynasty of the Egyptian kings.

[70] It is believed that the Pharaoh to whom Moses preached and who was king at the time of the Israelites' Exodus out of Egypt was Merneptah, son of Ramses II, and the fourth king of the 19th Egyptian dynasty. He ruled Egypt for ten years from 1213 to 1203 B.C.

[71] The Arabic Qarun is most likely the Hebrew Korah who is mentioned in the Old Testament, Numbers 16:1-50. He was a very rich man and also rebelled against Moses.

[72] The phrase "save thee in thy body" means that Pharaoh will be drowned but his body will be saved as a warning and a Sign for posterity.

[73] This incident of punishing the people by death who were responsible for leading the Israelites to the worship of the calf is also mentioned in Exodus 32:27, in the following words:

> "And he (Moses) said unto them,
> Thus saith the Lord God of Israel,
> Put every man his sword by his side,
> *and* go in and out from gate to gate throughout the camp,
> and slay every man his brother,
> and every man his companion,
> and every man his neighbour."

Some three thousand men were thus killed that day.

[74] Obviously, not being able to "speak" is un-Godlike. Then, how can we accept that God does not speak with his chosen ones today as He used to speak in the earlier times?

[75] Most likely the term Samiri refers to a member of the Samaritans (residents of ancient Samaria) who followed a somewhat different but parallel form of Judaism. Their belief structure is historically known as Samaritanism and the people are ethnically Israelites.

[76] The Arabic Qarun is most likely the Hebrew Korah who is mentioned in the Old Testament, Numbers 16:1-50. He was a very rich man and also rebelled against Moses.

[77] This Qur'anic reference is to Psalm 37 verse 29 (King James Version) that reads: "The righteous shall inherit the land, and dwell therein for ever."

[78] The united kingdom of Israel that was established during the reigns of David and Solomon eventually broke up, during the reign of Solomon's son, into the northern kingdom of Israel and the southern kingdom of Judaea.

[79] "*Dhul-Nun*" literally means "of the fish" and is a name given to Jonah because of his encounter with a whale.

[80] "Man of the Fish", or Dhul-Nun in Arabic, is the title of the Prophet Jonah, who was reportedly swallowed by a large whale.

[81] John the Baptist.

[82] John the Baptist.

[83] Mary's mother is referred to here as the "woman of 'Imran" in recognition of the fact that she was descended from the line of Moses and Amram ('Imran in Arabic). Amram was the father of Moses according to the Old Testament.

[84] It was common practice among the early people to dedicate their children, sometimes still in the womb, to the worship and service of God.

[85] Mary is called "daughter of 'Imran" as she was descended from the line of Moses and Amram ("Imran in Arabic). Amram was the father of Moses according to the Old Testament.

[86] Is it significant that speaking to the people in "old age" is not mentioned in this verse?

[87] The expression "Be! And it is" does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires. [Note by Maulawi Sher Ali, the translator]

[88] Although Jesus was not yet appointed a Prophet and had not yet received the Book, this verse means that it had already been *decreed* that he would be a Prophet and will receive the Book.

[89] Instead of "parents" only mother is mentioned in the case of Jesus Christ.

[90] Refers to Jesus saying in the New Testament: "And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever;" John 14:16. And: "But when the Comforter is come, whom I will send unto you from the Father…." John 15:26. And: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7.

[91] Although the people did put Jesus on the cross, they did not succeed in actually crucifying him since he was brought down alive and managed to escape. The emphasis of the present verse is on the fact that they did not manage to kill him in any fashion.

[92] In these verses, Jesus talks only about two periods: (i) the period when he lived among the people, and, (ii) the period when he was dead. Nowhere is there a reference to the period when Jesus was "alive" in heaven—between his worldly life and his eventual death.

[93] Both assertions: that Jesus, son of Mary, was only a Messenger and that Messengers had passed away before him (implying that he, too, has passed away), indicate the mortality and simple human nature of Jesus. He could not be a God since he was a Messenger of God; and he could not be a God since he has passed away. With very similar wording it states in 3:145 "And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? …." These two verses also show that Muhammad is only human since he could die, just as earlier Messengers had died before him. In the case of both Jesus and Muhammad, the reference to the passing of earlier Messengers is noteworthy. Very similar language is used in both instances and very similar meanings are intended.

[94] The reference to the passing of earlier Messengers means that Muhammad is only human and could conceivably die, just as earlier Messengers have died. Note that this verse is very similar to 5:76 where it says about Jesus: "The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have passed away…" In the case of both Jesus and Muhammad, the verses imply that all Messengers before them had indeed passed away.

[95] Raising of a Messenger from among the people themselves is not only a great favour of God but also His tradition. Such a reference is made at several places in the Holy Qur'an: 2:130, 2:152, 6:131, 7:36, 39:72, 62:3. In fact, in verse 7:36, a general admonition is made to mankind, as follows: "O children of Adam! If Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve…." (7:36). Therefore, if some Messengers to the people are not "from among themselves", then it is not really binding for the people to accept them. In the spirit of this and many other verses of the Holy Qur'an, it is difficult to believe that Jesus Christ, an Israelite who spoke Hebrew and Aramaic languages and was deputed to the Children of Israel, will now return, physically, to the Muslims of latter days. The promised return of Jesus Christ will, therefore, have to be through someone who is raised among his own people.

[96] Refers to the second period of "Silent Years" of about six hundred years, between Jesus Christ and the Prophet Muhammad[pbuh]; the first period of Silent Years was about 400 hundred years between the Prophet Malachi (the last Prophet of the Old Testament) and the coming of Jesus Christ.

[97] "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" Deuteronomy 18:15. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deuteronomy 18:18. "And he (Moses) said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them." Deuteronomy 33:2.

[98] When the possibility of the Prophet Muhammad's ascension to heaven is raised, God answers it that Muhammad is only a human being and simply a Messenger of God (implying that he should not be expected to achieve such things). How, then, can we expect that the Prophet Jesus would have risen to heaven?

[99] Refers to Jesus saying in the New Testament: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" John 14:16. And: "But when the Comforter is come, whom I will send unto you from the Father…." John 15:26. And: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7.

[100] The "others", who are not present with those who are being addressed in this verse, refer to the ones in the latter days of Islam when the religion will see its revival and rejuvenation.

[101] A similar idiom is used in the Gospels for the unlikelihood of a rich man getting into Heaven: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mathew 19:24, Mark 10:25, Luke 18:25.

[102] The Holy Qur'an refers to the Idolaters or the *Mushrikin* as a group who possessed no revealed faith. Their religion was essentially a collection of animistic beliefs and practices with no roots in the revealed faiths of the world.

[103] Four months of the Arab calendar during which fighting was prohibited by mutual consent.

[104] Referring to the Battle of Uhud when a party of the hypocrites removed themselves from the believers at the last moment and refused to fight along with them.

[105] "Keep their hands closed" is an Arabic idiom meaning that they are tight-fisted and miserly in spending in the way of Allah.

[106] Yathrib is the pre-Islamic name of Medina, a town located some three hundred kilometres north of Mecca. When persecution of the Prophet Muhammad[pbuh] reached its limit in Mecca, he sought refuge in Yathrib and spent the last ten years of his life there.

[107] The word "submission" in parentheses is the root meaning of the word "Islam" and has been added here by the present compiler for the purpose of clarity of meaning.

[108] The phrase "whom your right hands possess" is an Arabic idiom referring to handmaidens and slave girls, the latter being those who were captured while fighting against the Muslims in battles.

[109] Arabic idiom meaning being tight-fisted and miserly in spending in the way of God.

[110] Arabic idiom meaning being extravagant in spending.

[111] The actual Arabic word "*sibgha*" can also be rendered into English as "hue" instead of "religion" as done by Maulawi Sher Ali.

[112] In these verses, Jesus talks only about two periods: (i) the period when he lived among the people, and, (ii) the period when he was dead. Nowhere is there a reference to the period when Jesus was "alive" in heaven—between his worldly life and his eventual death.

[113] 'Ad were the people unto whom the Prophet Hud was sent.

[114] Thamud were the people unto whom the Prophet Salih was sent.

[115] Meaning the Sacred Mosque in Mecca where the Pilgrimage is performed.

[116] Qiblah is the direction the Muslims face when performing their ritual Prayer. The direction is towards the Sacred Mosque in Mecca.

[117] Before explicit command came down to face the Sacred Mosque in Mecca, the Muslims used to face the Distant Mosque in Jerusalem, the site of the Temple of Solomon.

[118] John the Baptist.

[119] The Ka'ba.

[120] Saqar means Hell.

[121] The reference to the white and black threads of the dawn is an Arabic idiom meaning until such time that the whiteness of the day becomes distinct from the darkness of the night which happens at daybreak.

[122] "Becca" is the valley where Mecca is located.

[123] Meaning sacrificial animals wearing the collars.

[124] Referring to the pre-Islamic custom of praying at the Sacred Mosque—the Ka'ba.

[125] This verse refers to the Prophet Muhammad's spiritual vision, popularly referred to as the "Night Journey" or *Isra*, in which he went from the Sacred Mosque in Mecca to the Distant Mosque in Jerusalem. When questioned by the people, the Prophet accurately described the various way-signs and the environs of Jerusalem. The journey was purely a spiritual vision. This experience of the *Isra* is separate from the Prophet's *Mi'rage* or "Ascent to Heaven" which, too, was a spiritual vision.

[126] The phrase "whom your right hands possess" is an Arabic idiom referring to handmaidens and slave girls, the latter being those who were captured while fighting against the Muslims in battles.

[127] Referring to the writing of a deed of manumission or emancipation for a slave or bondwoman.

[128] Referring to the revocable divorce that is not final yet.

[129] Israel is a title of the Prophet Jacob, based on a spiritual experience of his in which he wrestled with God.

[130] Referring to the Battle of Badr.

[131] Lewdness may include homosexuality or other grossly lewd behaviour, other than adultery.

[132] The Arabic term "*zina*" correctly translates into "fornication". In the context of Qur'anic punishments, fornication may be between married or unmarried persons.

[133] Suicide is clearly forbidden in Islam.

[134] House means the Ka'ba or the Sacred Mosque in Mecca.

[135] Referring to the Battle of Badr, fought in 624 C.E., when the Meccans attacked the Muslims in Medina with a force of one thousand men against a defence of only about three hundred.

[136] Referring to the incident of *Bai'at-e-Ridhwan* when the Prophet, along with several hundred followers, came to Mecca to perform the Pilgrimage but was not permitted to do so. For a short duration, while camped outside Mecca, the Muslims thought that their emissary to the Quraish had been killed and that fight with them was imminent. An oath of allegiance was undertaken by the Prophet to which this verse refers. However, the matter was peacefully resolved with the Muslims given permission to come the following year to perform their pilgrimage.

[137] Jalut is the Biblical Goliath.

[138] Here the "Reminder" refers to the Holy Qur'an.

[139] The hypocrites used to use the word "Ra'ina" meaning "we see". However, it is also a homonym of an Arabic word that means a "shepherd" in a derogatory sense. Thus, the believers are exhorted to use an alternate Arabic word for "we see" which is "Unzurna".

[140] The phrase "whom your right hands possess" is an Arabic idiom referring to handmaidens and slave girls, the latter being those who got captured while fighting against the Muslims in battles.

[141] Meaning victory at the Battle of Badr, the first armed conflict between the Muslims and the Meccans.

[142] Meaning "provide mounts for them" so that they could take part in the battles.

[143] Obviously, not being able to "speak" is un-Godlike. Then, how can we accept that God does not speak with his chosen ones today as He used to speak in the earlier times?

[144] Here the phrase "apes and swine" is used metaphorically, meaning people who had such traits as apes and swine.

[145] Lat, 'Uzza and Manat were some of the favourite idols of the Meccans.

[146] Similar idiom is also used in the Gospels: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mathew 19:24, Mark 10:25, Luke 18:25.

[147] 'Ad were the people of the Prophet Hud, a supposedly Arabian prophet who may be equivalent to Eber or Heber.

[148] The expression "Be! And it is" does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires. [Note by Maulawi Sher Ali, the translator]

[149] Referring to the Battle of Badr, the first armed conflict between the Meccans and the Muslims living in Medina.

[150] Urging to fight against the disbelievers who had broken their oaths of peace and were the first to initiate hostilities against the Muslims.

[151] Referring to the migration of the Prophet Muhammad[pbuh] in 622 C.E. from Mecca to Medina when persecution of Muslims reached its height and plans were being made to even do away with the Prophet himself. The Prophet Muhammad[pbuh] and his close companion and follower, Abu Bakr, took shelter in a cave enroute to Medina.

[152] Referring to the future victory of the Muslims in the Battle of Badr.

[153] Referring to the armed conflict between the Muslims and the Meccans in the Battle of Uhud.

[154] Referring to the attack by the Confederates when some ten thousand Meccans and their allies marched against the Muslims in Medina.